
KOELLE

AFRICAN
NATIVE
LITERATURE

1854

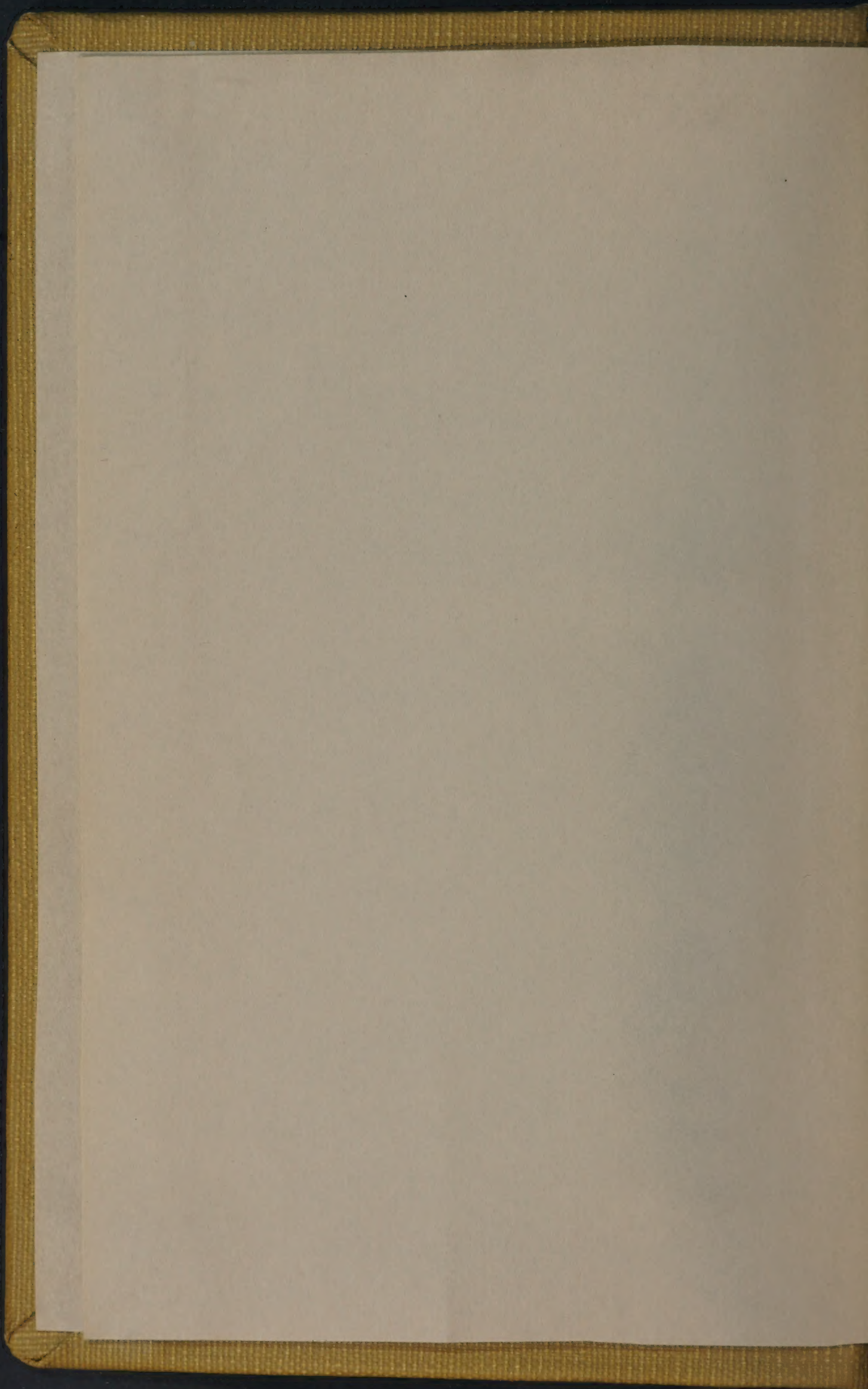
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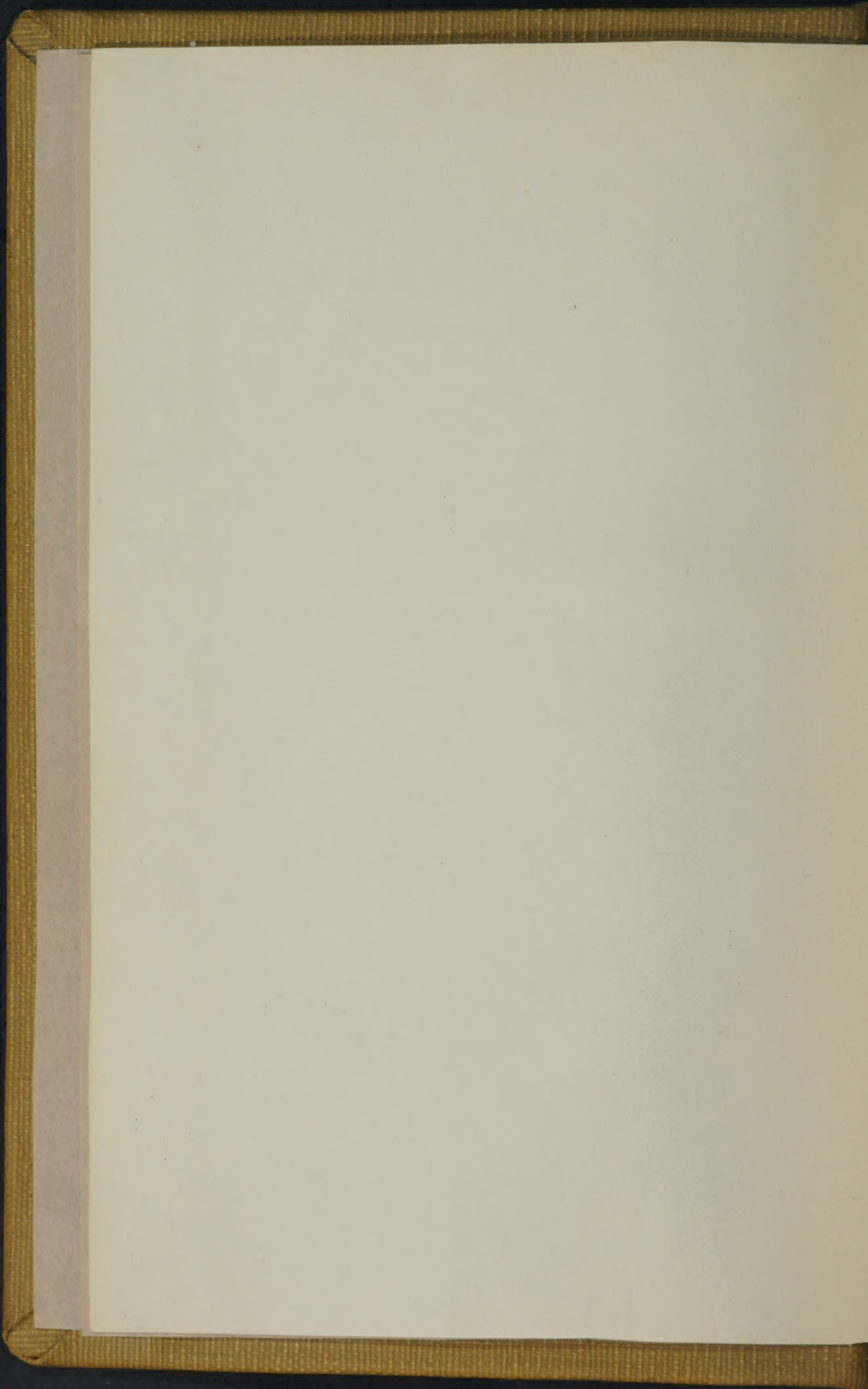


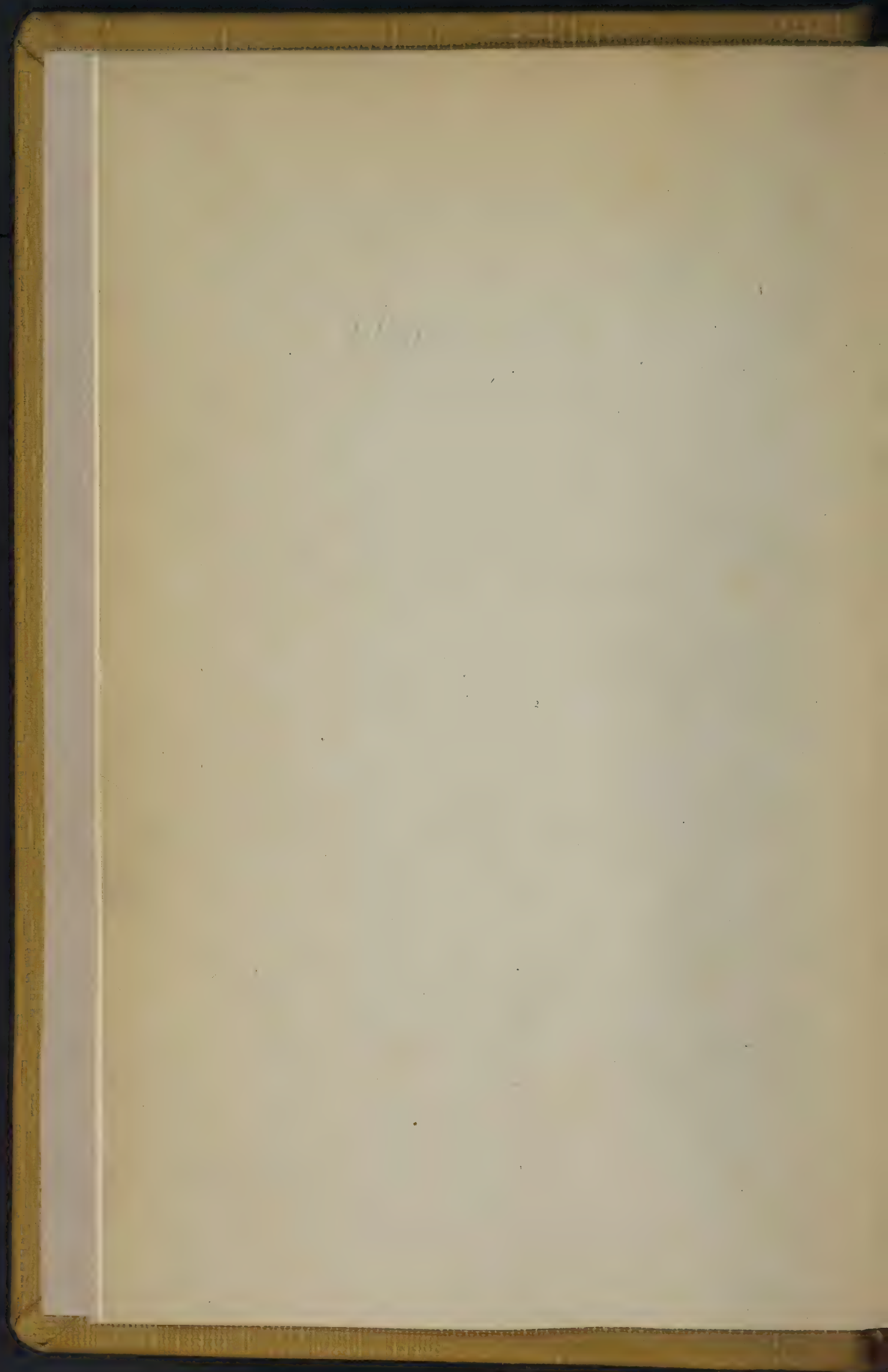




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AFRICAN
NATIVE LITERATURE,

OR

PROVERBS, TALES, FABLES, & HISTORICAL FRAGMENTS

IN THE KANURI OR BORNU LANGUAGE.

TO WHICH ARE ADDED

A TRANSLATION OF THE ABOVE

AND

A KANURI-ENGLISH VOCABULARY.

BY

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1854.

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Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God.

(Psalm LXVIII., 31.)

20,221.

TO THE

RIGHT REV. DR. W. HOFFMANN,

GENERAL-SUPERINTENDENT OF THE UNITED CHURCH
OF PRUSSIA,

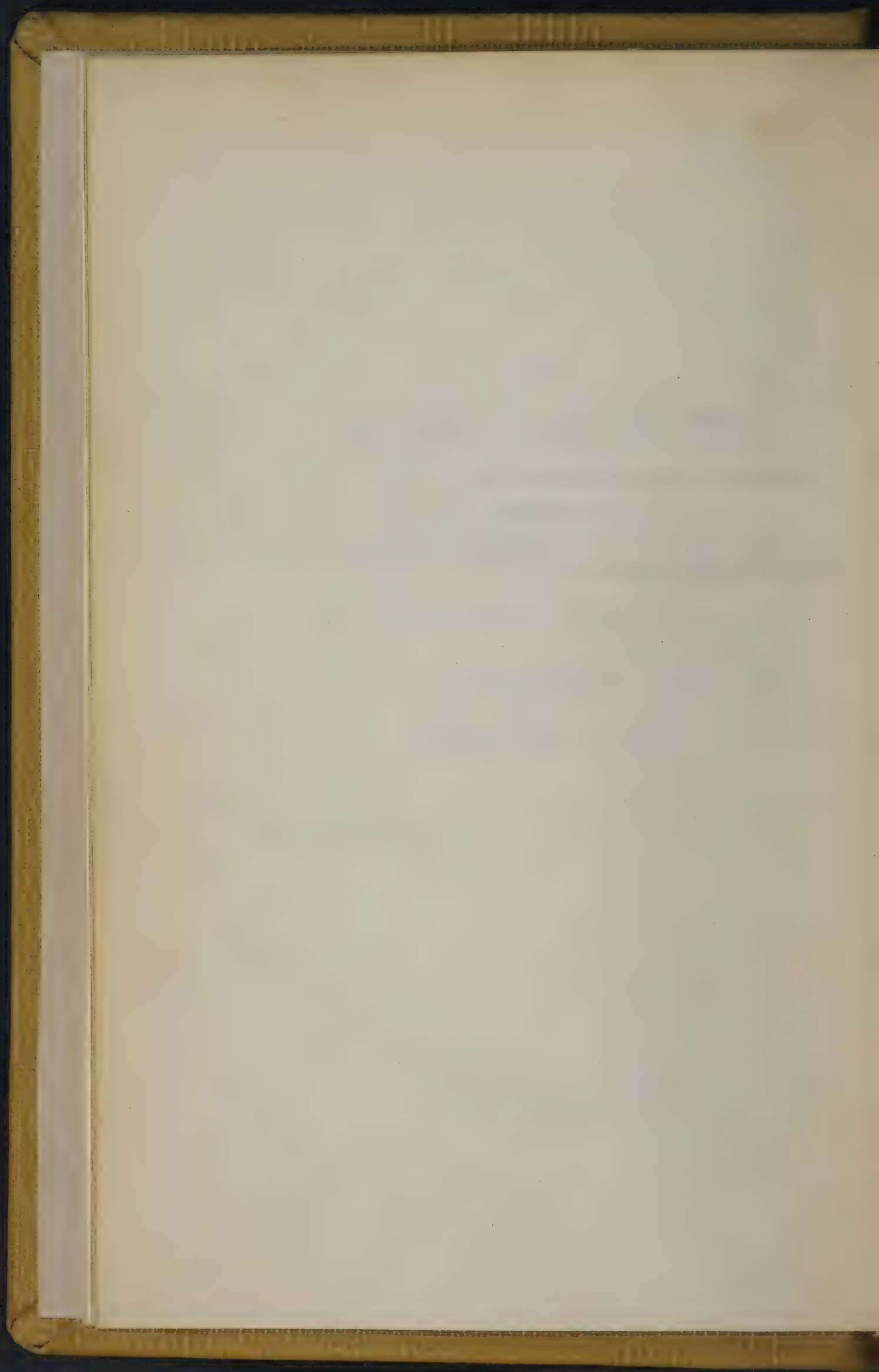
IN GRATEFUL REMEMBRANCE OF THE HAPPY YEARS DURING WHICH

I ENJOYED HIS LUMINOUS AND ANIMATING INSTRUCTION,

THIS VOLUME

IS AFFECTIONATELY INSCRIBED

BY THE AUTHOR.



PREFACE.

I have now the pleasure of introducing to the friends of Africa, who are interested in its languages and people, the last volume which has resulted from my lingual researches during a five years' stay in Sierra Leone. It connects itself with the Bornu Grammar, lately published, and contains a limited selection from the manuscript literature on which that Grammar is based, and a Vocabulary of the same language. These three parts, the Grammar, the native Literature, and the Vocabulary, will be found to form something complete, as far as they go, in one of the most important Negro languages, hitherto unknown.

The narratives which are here communicated deserve special attention: they are not compositions, formed with difficulty by a foreigner, but they are the work of a genuine Negro mind, both in conception and expression; in them we hear a real Negro tongue speaking to us, we hear tales in the same language, and about the same words, in which they have been told over and over again to beguile many an idle hour in a land where nature's richest bounties are obtained without almost any labour. Here, therefore, the student has the proper means presented to him by which a correct and thorough acquaintance with the language may be acquired. Translations of books (e. g. the Bible), made by foreigners, cannot fully answer this object, and even to tell a native English phrases for the purpose of having them translated into his own language, is a mode of proceeding not quite safe, inasmuch as it often places him in the temptation of adapting his own language to the English idiom: the whole peculiar cast and the minute

features of a language can only be thoroughly learnt, when we hear natives express their own thoughts in their own mother tongue. Guided by these principles, I caused my Interpreters, from the commencement of my Kanuri studies, to tell me, in their own language, any thing they liked, in order that I might commit it to paper, word for word, as it came from their lips. In this manner I gradually collected a manuscript literature of about 800 pages, which constituted a rich material for grammatical investigations, and from which this book communicates a limited selection. There are probably many who will concur with me in the conviction that this is the best and safest mode of studying a new and entirely uncultivated language.

It is hoped that the publication of these first specimens of a Kanuri literature will prove useful in more than one way. Independently of the advantage it offers for a practical acquaintance with the language, it also introduces the reader, to some extent, into the inward world of Negro mind and Negro thoughts, and this is a circumstance of paramount importance, so long as there are any who either flatly negative the question, or, at least, consider it still open, "whether the Negroes are a genuine portion of mankind or not." It is vain to speculate on this question from mere anatomical facts, from peculiarities of the hair, or the colour of the skin: if it is *mind* what distinguishes man from animals, the question cannot be decided without consulting the *languages* of the Negroes; for language gives the *expression* and *manifestation* of the mind. Now as the Grammar proves that Negro languages are capable of expressing human thoughts, — some of them, through their rich formal development, even with an astonishing precision, — so specimens like the following "Native Literature" show that the Negroes actually have thoughts to express, that they reflect and reason about things just as other men. Considered in such a point of view, these specimens may go a long way

towards refuting the old-fashioned doctrine of an essential inequality of the Negroes with the rest of mankind, which now and then still shows itself not only in America but also in Europe. Such views may perhaps be excusable in those who have never heard black men speak except in a language foreign to them and which they had to learn from mere hearing: but when I was amongst them in their native land, on the soil which the feet of their fathers have trod, and heard them deliver, in their own native tongue, stirring extempore speeches, adorned with beautiful imagery and of half an hour or an hour's duration, or when I was writing from their dictation, sometimes ten hours in succession, without having to correct a word or alter a construction in 20 or 30 pages, or when, in Sierra Leone, I attended examinations of the sons of liberated slaves in Algebra, Geometry, Latin, Greek, Hebrew &c. — then, I confess, any other idea never entered my mind but that I had to do with *real men*.

Nor will it be denied that, in addition to the ethnological or anthropological bearing of the whole collection, the *historical* sketches have still a particular interest, inasmuch as they contain information, derived from personal observation, respecting some subjects of natural history, and respecting two of the most powerful nations of Central Africa, the Bornuese and the Phula.*) The account of the last change of dynasty in the Bornu empire is given so fully and satisfactorily that it must always remain valuable in regard to the history of that land. Where all is still enveloped in so much darkness, as is the case with Africa, even such sporadic glimpses of light become of great value.

On account of the more general interest possessed by these narratives, I have accompanied them with an English translation, in order thus to render them accessible also to those who cannot be at the trouble of reading them in the original text.

*) See more about the latter in the Introduction to the *Polyglotta Africana*.

The direct and chief object, however, of the publication of this small native literature is a *lingual* one. If I found it the best and only satisfactory means for obtaining a thorough knowledge of the Grammar, first to spend much time in writing the dictations of natives on a multiplicity of subjects, can it be otherwise but satisfactory for every one else who will study the language to have the means of convincing himself, by his own observation, how far I have succeeded in deducting the Grammar from the materials with which I was furnished, and, as it were, to reproduce it, independently of its first author? By furnishing these specimens of my own working materials, I give up the privilege of being the only competent authority respecting the Kanuri Grammar, and open the way to every student to judge for himself. For the Vocabulary which follows the text contains all the words occurring in the latter, and many more, so as to afford much greater facilities for understanding it than I originally possessed. I would therefore fain hope that this present volume, in connexion with the Kanuri Grammar, may prove a real acquisition from the wide area of wilderness and fallow ground which still remains to be added to the known and cultivated field of *philology*, the highest destination of which is, to yield *translations of God's eternal and saving truth* into all the languages and tongues of the earth.

It now only remains to make a few remarks respecting some particulars.

In the Vocabulary I always give in parenthesis the third person of those verbs whose character (i. e. final *radical* letter) is either *m*, or *n*, or *ñ*, because this is of great importance for the whole inflection.

Of the *quotations*, occurring in this volume, the §§ always refer to my "Grammar of the Bornu or Kanuri Language."

In the Translation of the Kanuri text the words in *pa-*

renthesis are not in the Original, but had to be added for the sake of clearness. It also frequently happened, as is generally the case in translating, that words or modes of expression were to be used in English which are not quite identical with those in the Original, but which will be easily known by the reader, although they are not expressly marked as such.

In regard to the *accent* we must remark that it sometimes shifts its place either for the addition of inflectional appendages to a word, or on account of its position in the context. From the same reasons the *quantity of vowels* also seems to vary. In both respects, however, my Interpreters themselves appeared to me a little uncertain, so that I did not succeed in fully getting hold of the proper laws for these changes. I always marked the accent and quantity of words as in each case my Interpreter's pronunciation seemed to require it. If, in a few instances, the accent or quantity of the examples in the Grammar does not quite agree with that of the text in this book, it is owing to the circumstance, that generally I did not simply copy those examples from the manuscripts, but had them pronounced afresh by my Interpreter as detached propositions.

The *Orthography* of this book is the same as that used in the Grammar, viz. the system proposed by Prof. Lepsius of Berlin in the Pamphlet entitled "Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform Orthography in European Letters," and the excellencies of which will become more and more manifest, the longer it is used*), so that one may confidently hope that it will prove the sound and solid basis on which, in time, an agreement and unifor-

*) I much regret that this System was not propounded sooner, so that I might also have adopted it in my Vei-Grammar and Polyglotta Africana. Happily, however, the Orthography which I employed in those books already so nearly approaches the System of Prof. Lepsius, as only to require some minor alterations.

mity may be brought about in the graphic representation of all those languages which are now being reduced to writing.

In connexion with this topic I cannot omit mentioning one subject which I consider of some importance in regard to the diffusion of the art of reading and writing among uncivilized and savage nations. Since the first year of my stay in Africa, it always appeared to me desirable that, for the purpose of instructing rude and barbarous tribes in the art of reading and writing, where success depends so much on the simplicity of the system proposed, our Alphabet might be considerably simplified, without losing any important advantage in point of clearness and completeness. At present, in introducing the art of reading and writing, we have, in fact, to teach *four* distinct Alphabets: one small and one capital for reading and again one small and one capital for writing, so that, if, *e. g.*, a language requires 20 letters, a child has to learn the large number of 80. Now we cannot be surprised, if savages consider this a rather formidable task and if in consequence they shrink from it. I therefore would suggest that, in all cases where the art of reading and writing has to be introduced amongst an uncivilized nation, *only the Alphabet of small letters, generally used in writing, should be adopted both for manuscript and for print.* This suggestion, if carried out, would not only reduce the letters to be taught to one fourth their present number, but it would also have the additional advantage of rendering writing no longer a different task from reading, and of aiding greatly in effecting orthographical correctness. For by having the different words presented to the eye in always the same external shape and form, both in print and writing, they would so impress themselves upon the mind and memory of the people that they could scarcely help writing them correctly. Then, besides insuring greater orthographical correctness, our proposal would

also most effectually aid in securing *graphic* correctness, and elegance of form. Common people read much more than they write; hence many of them write a wretched hand, although they can read tolerably well. Now if the same letters were employed in print which are used in writing, people would generally write as well as they read, having the printed books always before them as their best caligraphic patterns. It is a fact that people who write Arabic generally write with much more exactness and elegance than people who write English or German, and the simple reason of this seems to be that the former always see patterns for writing before them, when they read their books.

We do not deny, indeed, that Capital letters may be so employed as to become very useful, and that they are a real excellency of our European Alphabets; but we question, whether their usefulness is such as to overbalance the disadvantage by which their retention would be accompanied in introducing the art of writing and reading amongst barbarous nations; for their retention renders it necessary to teach double the number of letters which would otherwise be sufficient. Besides, it is not impossible to insure the advantages of Capital letters in another and simpler way: in print the use of *fat* letters would mark a word as well or better than a Capital; and, in writing, the common small letters might be made higher or broader and thicker. But a correct use of Capital letters or their substitutes, requires an amount of theoretical knowledge from which we must be anxious to dispense a savage tribe, when they become willing to adopt habits of civilization, and consequently we had rather discard the use of Capital letters altogether, without even adopting any substitute in their stead.

I am not aware that there are any other obstacles in the way of this proposal, except the casting of new letter-type; but the expense of this is trifling, when compared

with the advantage which would accrue from it, most languages requiring only about 20 or 30 letters in all. According to the opinion of a practical Printer who has already furnished me with a specimen of such printing, the letters used in writing could be made so small and handy as not to occupy more room in printing than those commonly used. The specimen he produced showed plainly that the practical and mechanical difficulties of this scheme can be easily surmounted.

We sum up our proposal in a few words: — we wish, in the case above mentioned, *to discard the use of Capital letters both in script and in print, and to adopt in printing the letters commonly used in writing.* — From the execution of this plan we expect the following advantages, 1) great simplification, viz. the reduction of the letters to be learnt to *one fourth* their usual number; 2) identification of the task of reading and writing; for by reading we should learn to write and by writing we should learn to read; 3) increased orthographical correctness in writing; 4) a good and elegant handwriting. All this would probably contribute materially to insure a wider and speedier promulgation of the art of reading and writing, and, consequently, the accomplishment of the great and noble work of bringing the everlasting Gospel to all the nations of the earth would be facilitated.

May this and all our doings tend to promote that glorious Cause!

Berlin, October 23^d 1854.

Sigismund Wilhelm Koelle.

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I.

PROVERBS AND SAYINGS.

LACONISMS AND FIGURATIVE EXPRESSIONS.

1. *Nóntsenín kámpunyē lánentsīa, áte gergánemmi*, "if one who knows thee not, or a blind man scolds thee, do not become angry!"
2. *Ágō komándē ntšínite, dúnōn mánem, pándem bágō*, "if thou seekest to obtain by force what our Lord has not given thee, thou wilt not get it."
3. *Kábū dátšia, kárgun bágō*, lit. "the days being finished, there is no medicine," i. e. if one's time to live is completed, no medicine can ward off death!
4. *Ágō fúgubē rúmin, ngáfobē rúm bágō*, lit. "thou seest what is before, but not what is behind (thee)," i. e. thou knowest the past, but not the future.
5. *Ángalte šímlan ganí kárgā, kálālan kárgā*, "wisdom is not in the eye, but in the head."
6. *Kámpurō ágō yíminya, kā múskōntsibéturō ganágem, dúgō širō yē; wágēya nīrō "ágō šímmi" tsénā, kā múskōntsibétiyē šédārō náptšin*, "if thou givest any thing to a blind man, lay it first upon the staff in his hand, ere thou givest it him; in the next world, when he will say "thou hast not given me any thing," the staff in his hand will bear witness."
7. *Gédi kánadibēn tsánnāwa*, "at the bottom of patience there is heaven."
8. *Kām búrgō sūdrtia déregē adémmārō kótši*, "a person being prepared beforehand is better than after-reflection."
9. *Kām nēmtse bágōte ši mánāntse bágō dābū kām méogubēn*, lit. "he who has no house has no word in society," i. e. if one is so poor as not to possess a house, no one will listen to him.
10. *Mána kāmuyē ndi nemétsīa, tilō gónem, tilō kolóné!* lit. "if a

woman speaks two words, take one and leave the other!",
i. e. believe only half of what a woman says.

11. *Búrgöntse búrgō kēnyérībē gadi*, "he is as cunning as a weasel."
12. *Kānte agó ngala kāmō tseḍia*, *nēmgālātē páttsegin bágō*, "if a man confers a benefit upon another, that benefit is not lost (to himself)."
13. *Kānnu kām tsébui*, lit. "fire devours a man," i. e. one is in great distress.
14. *Kām dāntse kēli kwōya*, *šima nā kánnubērō gértegin*, lit. "He draws near to the fire whose meat is raw," i. e. he who is anxious to obtain an object, gladly uses the requisite means.
15. *Kām kām tserágeni dūgō agō nántsēn tšimāgeni*, "one does not love another, if one does not accept any thing from him."
16. *Tāmā šūgō dīniābē*, "hope is the pillar of the world."
17. *Lemán šūgō dīniābē*, "riches are the pillar of the world."
18. *Lemán šūgō róbē*, "property is the prop of life."
19. *Sóbā tširēbē múkō ndín tei!* "hold a true friend with both Your hands!"
20. *Kárgenēm kāmurō yīmīa*, *nīgā ntšétsō*, "if thou givest thy heart to a woman, she will kill thee."
21. *Kúguí tīmī lítšia*, *wu nīgā beántseskin*, "I will pay thee, when fowls get teeth."
22. *Kárgeté*, *šima kām kánnurō tsátin*, *šima kām tsánnārō tsátin*, "it is the heart that carries one to fire or to heaven."
23. *Kām kárgen kām tséteite šima kerdigō*, "he is a heathen who holds another in his heart," i. e. who bears malice.
24. *Kām nemé ām wúrābē tsátserānité nemé kitábubē tšétserāni*, *kām nemé kitábubē tsátserānité*, *nemé kómāndébē tšétserāni*, "he who does not believe what old people say, will not believe the sayings of the book; and he who does not believe the sayings of the book will not believe what our Lord says."
25. *Áfi nemkétšindō yāyē*, *wóte kárgenēmga kāmurō yīmī!* "whatever be Your intimacy, never give thy heart to a woman!"
26. *Káliāé áfi nēmgālāntse yāyē tátānem díbigō tséteni*, "whatever be the goodness of a slave, he does not come up to a bad son."
27. *Kália agō kamméršibē gani: káliārō mersānemīa*, *šima nīgā*

ntsétsō, "a slave is not a thing to be trusted: if thou trustest a slave, he will kill thee."

28. *Kām yántse gandwāté áširntse tsakkáta*, lit. "one who has a younger brother, his secrets are covered," i. e. he has a confidential friend.
29. *Kámte agó ngala dimā, állāyē ngalān nīrō patsártšin*, "if one does good, God will interpret it to him for good."
30. *Komándē kámmō lemán tši yāyē, táta bágō kwōyá, lemántē mánāntse bágō*, lit. "if our Lord gives riches to a man and there are no children, the riches have no word," i. e. they have no meaning, no object, no value.
31. *Kām komándē táta tšinnāma, áširntse állāyē tsáktšenamágō*, "the man to whom our Lord gives children, his secrets God covers."
32. *Ágō fúgubēté, komándē genya, ngúdō dábū kúrūgūamai tsúruí bágō*, "as to what is future, even a bird with a long neck cannot see it, but God only."
33. *Dinā yermānem bágōrō, yermānemma ngálgō*, "since thou hast no benefactor in this world, thy having one in the next will be all the more pleasant."
34. *Kām yántse tsambúna bágōya, šīgā wádadai tsátin*, "he whose mother is no more, him distress carries off."
35. *Kām áširntse kámurō gúltsegā, kámūte šīgā tsábā šetánbērō tšéakō*, "if a man tells his secrets to his wife, she will bring him into the way of Satan."
36. *Kámuyē tsabá ngalārō kámga tsákin bágō*, "a woman never brings a man into the right way."
37. *Kām kánā kúguibē ntsétsōma bágō, sai álla*, "no one can kill (i. e. satisfy) the appetite of fowls, except God."
38. *Ágō dīniānyin kóron kīrnyinnō tátā tserágenāgō bágō*, "nothing in the world loves its youngs more than a female slave and an ass."
39. *Ni tálagā kwōya, áte gálifū sōbánemmi!* "if thou art poor, do not make a rich man thy friend!"
40. *Nusótōrō lénemā, áte pátō gálifubēn tsámnnemmi!* "if thou goest to a foreign country, do not alight at a rich man's house!"

41. *Búlturō dīnīa wátši tsábālan*, lit., "it became day, whilst the hyena was on its way," i. e. one's strength was broken before he had gained his object.
42. *Wima mei "tšīgā kamágunbē"*, lit. "I am king Elephant-bag," i. e. I am a king so strong that I could carry an elephant in a bag, or I am so powerful as to think nothing too difficult for me.
43. *Wu tawángī dúgō tsábālan wúrō dīnīa wásegī*, lit. "I arose early, but the dawning day overtook me on the way," i. e. I married a wife in early youth but had no children by her.
44. *Kanuwári nōnemmi kwōya, kanuwáte nōnemibá?* lit. "if thou doest not know hatred, doest thou know indifference?" i. e. how is it that thou didst not see that I do not love thee, even though thou didst not find out that I hate thee?
45. *Wu gésgā ganá rúskē, kolóngē, kúra góngimba?* lit. "if I see a small tree, shall I leave it and take a large one?," i. e. if I have a chance of marrying a young man whom I may easily manage, should I pass him by and marry one who is too strong for me?
46. A certain man took a long journey on which he first passed a rich man who had many children all of whom were girls. He saluted him, saying "*ába tálaga wúse!*" i. e. "poor man, how art thou?" This man was vexed on being called poor. He next passed a poor man who had many little children all of whom were boys, and him he saluted, saying: "*ába gálifu wúse!*" i. e. "rich man, how art thou?" This man was vexed on being called rich. He next met a man who had neither wife nor children and in the evening went to sleep in a pitch-dark house, without lamp: him he saluted, saying: "*ába kámpū wúse!*" i. e. "blind man, how art thou?" This man was vexed on being called blind. At last he met a man lying under the *kángar*-tree which has very long and sharp thorns: him he saluted, saying: „*abá kōa ngúrdegī wúse!*" i. e. "lame man, how art thou?" This man was vexed on being called lame. When the traveller returned, after a long time, he visited these men again and addressed each by the directly op-

posite title; but then they were again vexed, since, during his absence, the prophecy contained in his former addresses had become realized.

47. A certain man had a most beautiful daughter who was frequently courted. But as soon as the suiters were told that the only condition on which they could obtain her was to bale out a brook with a groundnut-shell, they always walked away in disappointment. However at last one actually tried to fulfil the condition and he obtained the beauty; for the father said: "*Kām ágō tsúrū badítšīa tšídō*," i. e. he who undertakes what he sees will do it.
48. Once in a famine a woman asked her husband to attend to the food on the fire, while she was going to fetch water. On her return she found him skimming off the foam, without being observed by him. After he had filled a calabash with foam, he hid it somewhere, supposing it to be the best part of the food. The woman did not let him know that she had seen him. But at dinner, when her husband, trusting in what he had hid, said to her "give me only a little and let our children have plenty," she said to him: "*abántsa áte bílgurō bígela gíllemmí!*" i. e. "father, do not call spray spring!" He did not understand what this meant till he went to eat what he had put aside for himself, and then found the calabash empty.
49. The question was once asked: "*kāmūnyin kōāngānyin ndúntsa ngúbugō?*" i. e. who are more in number the women or the men? One answered: "*kōāngāma ganágō, kāmūma ngúbugō: ágō kāmūga ngúburō tsédenāté, kōāngā mána kāmubē pántšinté šíga kāmūrō tamissagei, atēmārō kāmūte ngubū,*" i. e. men are the minority, women the majority: the reason why there are more women is this that men who listen to what women say are counted as women.
50. The Phula once sent the following message to the governor of a town: "*kóá bēlāma Tsárāmi Dāduimāté tégera tsebá dúgō ándi šírō keám yátē dīnyē yéyogō!*" lit. "May Sarah's son, the Governor of Dadui make dumplings, till we come and bring

him milk and mash them that we may drink it together!" This message refers to the Pulo practise of mashing dumplings in milk and then drinking it and its meaning is: „prepare thyself for war, for we are about to attack thee!"

51. The Bornu Governor sent the following message to the Phula: "*sāndi kōāngā kwōya, ʔsa, ŋgō bēri dēnēsgana, kālū tsāgūte, wūa sandyūa buiyē!* lit. "if they are men, let them come; behold I have cooked meat, let them bring the sauce, that I and they may eat it!" i. e. I am prepared for the battle, we will have it as soon as Ye come!
52. *Šintse tīlō dīniān, tīlō lairan*, lit. "he has one foot in this world and one in the next," i. e. he has one foot in the grave, or he is in imminent danger.
53. *Āndi ŋāfō lukrānben bōnyē*, lit. "we shall sleep behind the Coran," i. e. we shall feel secure after an oath is taken.
54. *Kālāntsēlan dāngī*, lit. "I stand on his head," i. e. I surpass him.
55. *Wūte dābūndon wu bāgō*, lit. "as for me, I shall not be in Your midst," i. e. I will have nothing to do with You.
56. *Kārgeni nā tīlon nāptsenī*, lit. "my heart did not sit down in one place," i. e. I was uneasy, disquiet.
57. *Tīgīni āmtšī*, lit. "my skin is cold," i. e. I am sad, grieved.
58. *Tšī mánārō* or *lebālārō yākēskin*, lit. "I put my mouth into a matter or dispute," i. e. I meddle with it.
59. *Ālla kāmurō kālāntse tšin*, lit. "God gives a woman her head," i. e. God gives safe delivery to a woman
kāmū kālāntse tsebāndin, lit. "a woman obtains her head," i. e. a woman is safely confined.
60. *Pēsgā gēreškin*, lit. "I tie a face" i. e. I pull a long face, I look displeased, dissatisfied.
61. *Mānāndē ŋgālēma tsábā tīlon tsūlāgenī*, lit. "our word never left one and the same road" i. e. we never fell out or disputed with one another.
62. *Sāndi mánāntsa nā tīlōrō tsasāke* or *ganātsāga*, lit. "they put their words in one and the same place," i. e. they are of one mind, they are agreed.

II. STORIES.

1. *Mána nẹmşóbābē.*

Tútōa sándi kām 'dī ganāntsān sōbāgāta. Sōbāgatányā, tīlō, abāntse gālifū, tīlō, abāntse tálaga. Sándi ndi nẹmsōbāntsa tsádin, dúgō sándi wurágeda. Wurágedányā, nā kāmubē tsátī. Ketényā, tātā gālifubē létse, pērō kuyángā yásge nígā tséde, gótši; kúrū wólte, kāmū kúra tīlō nígā tséde, pērōa kām yásgurō fóktségī. Fókkgényā, kāmūntse kām dēgurō wóltsī. Ši kāmū dēguārō wolgányā, tātā tálagābē kāmū tīlōma nāntsen bágō: abāntse tálaga. Šyūa tātā gālifubē sōbāntsūa létsei, nẹmsōbāntsa tsádin. Sándi náptsāna, sága tīlō, ndi kitényā, tātā gālifubē sōbāntsega bóbōgonō; bóbōtse, nāntsúrō kadínyā, “sōbāni, wūa nyūa gánān nẹmsōbānde dīyen, dúgō wurányē, nā kāmūbē kitiyē; kitiyēndeā, ni pāndon lemān bágō, kāmū mātsamma, wu pānden lemānwa: kāmū dēge nīgābē pānyin 'bétši, ni tīlōma nānemin bágō, wu nírō kū búrgō tīlō ntsekkéliskin; ntsekkéliskīa, áte ndímārō gúllemmī, kātširītsīa, áre pānirō!” kónō tātā gālifubēyē sōbāntsúrō. Tātā tálagābē mána sōbāntsībē pāntši. Pāngányā, dīniā kātširīgányā, tšítse, nā sōbāntsíberō kádiō; kadínyā, sōbāntšiýē: “búrgō nírō ntsekkéliskinté, áte ndímārō gúllemmī! kúllō rátal ūgu nírō ntšiskē, lénem, kāmūni kām dēgesō tīlō tīlōn sandígā kóre: ‘wúgā serágembá kerrágō áširbērō?’ nẹm kóremīa, áte nígā ntserágenāté áre wúrō gúllé!” kónō tātā gālifubēyē sōbāntsúrō. Tātā tálagābē mána sōbāntsībē pāntse; bunyégányā, tšítse, nā sōbāntsíberō kádiō. Kadínyā, sōbāntse širō kúllō rátal ūgu tšō; kúlōntse tségmāge, pāntsurō létši. Lēgányā, tātā gālifubē tšítse, nā kāmūntse kām dēgíberō létse, kāmūntse kām dēgurō: “wu kū belamáširō lēngeskin” tse, tšítse, pátō sōbāntsíberō létse, gerátī: šyūa sōbāntsūa búrgōntsa tīlō, kāmūa sándi nótšāní; “kóāntsa belamáširō lēgónō” tsa kárgū.

Táta tálagābē mána sóbāntsibē pántse, kúllöntse rátal úgu gótse, pátō sóbāntsibērō kádiō; kadínyā, búrgon pátō kāmū kúrabērō lēgónō. Lēgányā, kāmū kúragā kigōrényā, “wúgā serágemba?” tse, kāmū kúrayē: “wúte nígā, serágembá? neminté, nyúa kóānyúa nemganāndon sóbā dūwī, wuránū, nā kāmubē tiū, kāmūārō wóllū, wu nandígā ntsáruskin, kū kóāni páton bágō naŋga, ni tšīnem, búnyē ísem, wúgā serágemin nemin, wúte nígā ntširágēsganī; ni sóbā kóānibē ntserágēska, wāgēya fúgū kōmāndēbēn ŋgalā ganī,” konō kāmū kúrayē tátārō.

Táta mána kāmū kúrabē pāngányā, tigīntse ámtšī, kúllöntse gótse, pátō kāmū kúrabēn tsúlūge, pátō kāmū ganábērō lēgónō. Lēgányā, kāmū ganáyēga kigorō, kuŋgórō kāmū kúra tsugōrenāten, kigorō. Kigōrényā, kāmū ganá mána kāmū kúrāyē nemētseñatē šitemā kāmū ganáyē nemētse, pántse. Táta mána kāmū ganābē pāngányā, mána kāmū ndibē pántšī, ndí gáptse. Ndí gáptseñatē, kúrū létse, tilō kigorō: “wúgā serágemba kerrágō áširbē?” tse, kigōrényā, kāmuyē: “wúte nyúa kóānyúa ganāndon nemsóbā dūwī, wurágu, nā kāmubē kítū, kábū tilōma mánāndō wátenī, wu nandígā ntsáruskin, nā tilon búwī, nā tilon yáwī, wu ntsáruskin, kū kóāni pátom bágō naŋga, wúga serágemin nem, ísem dīnīa búne wúga súgōremīn, wúte nígā ntserágēskin bágō; wu nígā ntserágēska, kōmāndē tširāgenī, ágō kōmāndē tserāgenīte wu dīskin bágō,” kónō kāmū tiloyē tátārō. Táta mána kāmūbē pāngányā, tigīntse ámtse, kúllöntse gótse, nem kāmūben tsélugī. Kūlōgényā, mána kāmū gásqibē pántšī; tilō gáptse. Pátō tilō gáptseñāberō, bunyégányā kúllöntse gótse, lēgónō. Lēgányā, kāmū pántsen tilōntse náptseña; táta létse, kāmū lāfiāgonō. Lāfiāgányā, kāmū tátabē lāfia kimogō. Kimāgényā, tátayē kāmurō: “wu nāñēmō áširnyīn kádiskō,” kónō kāmurō. Kāmuyē “áfi má-nemīn?” gányā, tátayē “wu nígā ŋgirágēska kerrágō áširberō,” kónō tátayē kāmurō. Kāmuyē “kerrágō áširberō skirágem kwōyá, wúyē nígā ntserágēska; áte áširndē dégan pántsānī!” konō tátārō kāmuyē. Táta mána kāmūbē pántse, kúllöntse rátal úgu kāmurō tšō. Kāmū kúllō nā tátabēn tsēmāge; táta tsúlūge, pántsurō létšī.

Lēgányā, sóbāntse pántsen nábgata, šigā gurētšīn; sóbāntsūrō: “sóbānī, mána áširbē wúrō gūlesem léné, dē! tsámmātē wu léneskē, kāmūnem dégušō kigōresgányā, yásgetē mánānīte wátsei, tilō kigō-

rešgányā, mána šígā kōrešganāté, ši kasáttši tse, wūrō gulgónō”. Sóbāntsiyē “ni sūmōnémmān ŋgalārō pānēmī, nīgā kásadentsī gonō? ši nīgā kásadentsī kwōya, bália, dīnīa kātširītsīa, dre pānīrō; ni pānīrō tsemīya, kāmūtēga, lebálārō táskīa, lebálāndētūrō áte tši yá-kemmi, andīgā wūsāné!” kónō táta gálifubēyē sóbāntsūrō. Táta tálagābē mána sóbāntsibē pāntse; dīnīa kātširīgányā, lókte másena kómbubē kītényā, tšítse, pátō sóbāntsiberō légonō.

Légányā, kāmū sóbāntsibē másena tsúgūte, fūgūntsan ganátse, níkī tsúgūte, ganátse; kāmū pāntsūrō wólte létši. Tátōa kómbūntsa badítsei, kómbūntsa tsábui; dāgányā, níkīntsa tsásū; dāgányā, mūs-kōntsa túltsa, dátši. Dāgányā, táta gálifubē kāmuntse bóbōtse, nān-tsūrō kádiō. Kadīnyā, tátayē kāmūrō: “wóltené, léné, níkī kérmāma kúte, wu kasaltéskē!” kónō tátayē kāmūrō. Kāmuyē tátārō “ni wūrō níkī kérmāma kúte neminté, ni wu kírnembá? wúyē kām bē nígei, wūrō yilesegemin?” kónō kāmuyē kóāntsūrō. Kóā mána kāmubē pāngányā, gergátsi; gergāgányā, tšítse, kāmūa lebála badítsei; badigedányā, kāmū burgōtse, kóagā rarátsi. Kóā raráte kāmubē pāngányā, rarátete, kárgentsīyē tsúrō wátsi Kerrárā kāmūtibēté. Kóā tši peremgányā, kāmūrō “tšíné lúge pányin, wu nīgā wāntseskī; pāndórō léné! ndúyāyē kām nīgā ntseráge nīyē rágémīya nyúá šyúá lénem námnoḡō! wúte náten fūgun níró kāmū neškē, pányin nám-nem nīgā ntširusganī šimnyin: kām bēlabēté ŋgásō wúgā logótseiya, nīgā ntserágeskō tsa, logóseiya, wu logótentsa pāngin báḡō; wu wāntseskī tsásganāté*) tširemārō wu wāngoskō, léné kóānem rágemma máné! wúte lámḡini báḡō nilan, áḡō rágemma dé!” kónō kóayē pérorō.

Pérō mána kóāntsibē pāntse, káreintse ŋgásō gótse, pátō kolótse; pérō pāntsārō létši. Légányā, abāntsūrō “wu kóānyúá lebála díyē, wúgā ši wáši tse yóguse, kāmīnem rágemma mánem námné! tse, yóguse, pāntsen káreini góngē, lúgeskē, kádiskō pāndérō,” kónō péroyē abāntsūrō. Ába pérōbē mána pérōntsibē pāngányā, rášide kām ’di bóbōtse, šyúá yásge, pérōntse bóbōtse, sándi kām déḡusō pátō kóabē pérōntsiberō légéda. Lēgedányā, kóā pérōbē ši nábgata pāntsen. Létsa, géptsei; geḡgedányā, ába pérōbeyē kóā pérōberō “tátāní, áfi

*) see § 253, 2 of the Grammar.

nyúa pērōnyúa fógentsā, gádū, pērōni yōñnem, nānirō lēgónō?” kónō ába pērōbeyē tátārō. Tātayē ába pērōberō “abāni, pērōném wúa sóbānyúa námnyēna dúgō andirō másenā tsúgūte, ñkí tsúgūte, masenāndē buiyē, ñkíndē yéyē, múskōndē túllē; dāgányā, šigā bóbōneskē, nānirō kadínyā, wúyē šigā nōteskē: léné, ñkí kúte, kasaltéskē gasgányā, ši wúrō: wu kirñembá? wúyē kām bē nígadi, wúrō yíleségemin? kónō pērōnémyē šim sóbāniben, nōngurō sákí; átemárō wu šigā wāntseskí neske, šigā yōñneskē, pāndórō lēgonō,” kónō tátayē ába pērōberō. Ába pērobē mána tátābē pāntse: “tātāni, pērōnitegā tsiremárō wānem, šigā yókkam, pānemín tsiremárō yókkam kwōyá, pērōnite, bálíma kóá nāntsúrō — ñgirágeskō kāmū nīgāberō tse — íšīya, kóangáfi ísō yāyē, pērōníyē tserágenāté nīgāntse tsédin, ni páné!” kónō ába pērōbeyē tátārō. Tātayē ába pērobērō “abāni, wu mánānem ’gāsō pāneskí; pērōnem bóbōné lénógō pāndórō! wúte, bálíma pērōnem kóá tserágena tsúruiya nīgāntse tséde, wúte lám̄bini bágō; ágō tseráge tséde!” kónō tátayē ába pērobērō. Ába pērobē mána kóábē pāntse, létse, šyúa pērōntsúa pāntsān náptsei. Nabgedányā, táta gálifubē šyúa sóbāntsúa búrgōntsa tilō, ába pērobē šyúa pērōntsúa nōtsāni; sándi náptsāna.

Kántāge tilórō nabgedányā, táta gálifubē sóbāntsegā bóbōtse; sóbāntse nāntsúrō kadínyā, “léné pērōtibē abāntse kóre, yāntse kóre, ‘pērondō kāmurō ráskí’ nem, kōremīa sándi pērōntsagā bóbōtsa, tsógōre, nīgā ntserágí tsénīa, ni wóltené áre, wúrō gúlesenē, wu pāngē!” kónō táta gálifubē sóbāntsúrō. Sóbā, táta tálagābē, mána sóbāntsibē pāntši. Pāngányā, táta tálagābē tsítse, pátō pērosóberō lēgónō. Lēgányā, ába pērobēgā bóbōtse, yā pērobēgā bóbōtse; kashínyā, tátayē ába pērōberō: “abāni, wu nāndórō kádiskō, pērōndóte kóá bágō, wu šigā — wúgā serágí kóá nīgāberō tsénīa — wu šigā rágeskí kāmū nīgāberō: šigā kórogō! wúgā serágí tsénīa, wu pāngē;” kónō tátayē ába pērōberō. Ába pērobē mána tátābē pāntse, pērōntsegā kígorō “pērōní, ñgō kóá áte nīgā ntserágí kāmū nīgāberō, gonō; ni šigā rágemī kwōyá, širō gúllé ši pāntse,” kónō ába pērōbeyē pērōntsúrō. Péroyē abāntsúrō: “kóá áte wu šigā nōnesgana, ganāntsān šyúa kóānyúa sóbāntsa tsádin, dúgō wurágeda, wu rúsgana; kóá tsítse, nānirō nīgārō wúgā skirágō tse nānirō ísenāté, ši serágí kwōya, wu šigā rágeskí: abāni, širō

güllé, wólte, létse sabaráté, íse, nígānde díyē, wu kasánneskī,” kónō péroyē abāntsurō. Ába pérobē yā pérōberō: “ní mána tá-tátiyē nemétsenáté pánemba? mána pérónémyē nemétsenáté pá-nemba?” kónō kóayē kámurō. Kámuyē: “wu neméntsa pángi sándi ndibēsō: pérótúa tátátúa létsa nígā tsádía, — tátáté, šyúa kóa pérónibēwa gánān nemsóbā tsádin, wurágeda, kū táta íse, péróni nígarō kirágō tse, wu širō yískē, létse, nígā tsédía, — wúrō nón-gúa, ágō nónquáté wu rágesgani,” kónō yā pérōbeyē ába pérō-berō. Ába pérōbeyē kámurō: “ní áfi lámbonem? péróté, ndú rōntsiyē tserágyāyē, — wúa nyúasō, lámbindē bágō, — létse, nígāntse tséde!” kónō ába pérōbeyē yā pérōberō. Yā pérobē mána kóān-tsíbē pántse, náptši pántsen. Táta tšítse, pántsārō wólte, íse; ka-dínyā, nā sóbāntsibērō létse, sóbāntsúrō: “sóbāni, nā wúgā sunó-temmáaturō wu légasgányā, ába pérobē bóbōneskē, nānirō kasínyā, wúyē sandirō: ‘abāni, yāni, ágō tilórō nāndórō kádiskō’ gas-gányā, sandiyē wúrō: ‘áfirō kádim?’ gedányā, wúyē sandirō: ‘pérondóte, ši kóa bágō pāngasgányā, atemárō nāndórō íseskē: pérōndógā kórū, wúgā kóa nígāberō serági tsénia, wu šígā rá-géskī nígarō’ neske yā pérobēwa ába pérobēwa kigōresgányā, sándi pérōntsa bóbōtsa, šimnyin kēogórénnyā, wúgā serági gonō, ‘léné, sabaráténé, wóltené áre, nígānde díyē!’ tse péroyē; wólteskē nānémō kádiskō,” kónō táta tálagābē sóbāntsúrō.

Sóbāntse, táta gálifubē, mána sóbāntsibē pántse, sóbāntsúrō: “sóbāni, nite sóbāni tsirebē: péróté, rónémyē tsírērō tserági kwōyá, báliya sēbā áre, kúllō rátal píndi ntšískē, kátsumū rágemman sa-barántseskē, kúllōnem rátal píndi gónem, léné, nígāndō kāmū-némma málam gōniyē tséde, kāmūnem tséné, kúte pānémō: ká-mūnem pándenā, wúa nyúa nemsóbānde kétsitši,” kónō táta gáli-fubē sóbāntsúrō. Sóbāntse mána sóbāntsibē pántse; dínā wágá-nyā, táta tšítse, nā sóbāntsibērō kádiō. Kadínyā, sóbāntsúrō: “wú sabaráteskē dátši, nā bisgā nirō gúlesganáaturō,” gányā, táta gálifubē tšítse, kúllō rátal píndi tátārō tšō, kátsumū ngalā ngalān sabarátse dāgányā, táta kúllōntse rátal píndi gótse, tsábā bēla kāmūsōbē gógonō; gótse, ši létse; bēla kāmūsōbē kibāndénnyā, pátō kāmūsōberō létse, ába kāmuberō: “abāni, ngō wu, wúa pérónémma nígāndē ndéorō, wu kádiskō,” kónō ába pérōberō kóayē. Ába pé-

robē mána kóabē pántse, pērōntsegā bóbōtse, yā pērōntsibē bóbōtse, pērō yāntsúa ísa, nā abáben nabgedányā, abáyē yā pērōberō: “ngō táta pērōndégā kámū nígāberō kirágeskō tse, íse, andígā sógōrenāté, ši ngō sabaráte nígārō íši: pērōnémmō manágené, ši tátātégā tsirēmārō kirágō kwōya gúltse, šyúa tátāwa sandígā nā málam gōníberō yáskē, málam gōníyē nígāntsa tséde,” kónō ába pērobēye yā pērobērō. Yā pērobē mána ába pērobēga pántse, pērōntsegā kígorō: “pērōní, ni mána abánemyē nemétse-nāté, ni pānemībá?” kónō pērōntsúrō. Pērōntsíyē: “yāni, mána abániyē nemétse-nāté wu pāneskī: táta tsítse, sabaráte, nígānderō nānirō ísenāté, mána gadé bágō; abáni tsítse, fúgurō kótse, wúa tátāwa šigā ngáfōn geiyē, nā málam gōníberō sásate, málam gōníyē nígānde tséde!” kónō pēroyē yāntsúrō. Yā mána pērōntsibē pántse, ába pērōberō: “abándē, ni mána pērōnémbē pānemībá?” Ába pērobē: “wu mána pērōnibē pāneskī, dánógō dúgō kálugūni góngē, yángēni géreskē, tsógāni góngē, súnōni šínirō yákéskē, káni góngē, fúgurō kóngē, lényogō nā málam gōníberō!” kónō ába pērobēye pērō kóāntsúārō. Pērō, šyúa kóāntsúa abāntsa gurétsei; abāntsa nemtsúrō gáge, kálugūntse gótse, tsémū, yángēntse gótse tsergére, tsógāntse gótse kálāntselan ganátse, súnōntse gótse, šín-tsúrō tsáke, kántse gótse, dégārō tsúluge, fúguntsārō kótse, sandígā bóbōtse, pátō málam gōníberō ábgāta.

Abgātányā, sándi létsa, nā málam gonibē kebandényā, ába pērobē málam gōnirō salámtsege; málam gōní sálamāntse tsemágényā, nā málam gōníberō létse, kóá málam gōnirō múskō tšō, šyúa málam gōnyúa láfiáta. Láfia dágányā, kóayē málam gōnirō: “málam, wu nānémmō kádískō” ganyā, málam gōníyē: “áfí nányin mánemin?” kónō širō. Šíyē: “pērōni átēn, tátā átēn sándi tarágí geda, wúrō gúleskeda; wúyē: ‘nándi teráguwí kwōya, árogō, nandígā nā málam gōníberō ntsásaskē, málam gōníyē nandígā ntsógōre, kasánnuwí kwōyá, málam gōníyē nígāndō tséde nandírō,’ neske, sandígā nānémmō kí-guskō,” kónō ába pērobēye málam gōnirō. Málam gōní mána ába pērobē pántse; pērōa tátāwa bóbōtse, nāntsúrō kašinyā, málam gōníyē búrgon tátagā kígorō: “tátūní, pērō áte ni šigā tsiremārō rágemī nígārō?” tse málam gōníyē tátagā kígorō; kígorényā, tátayē málam gōnirō: “abáni, wúte pērōte tsiremārō kirágeskō nígārō,”

kónō tátayē málam gōnirō. Málam gōnī mána tátabē pántsī; pāngányā, wólte pérōga kígorō: “yáe ganá, ni tátā átē tsírēmárō rágemī šígā, kóānem nígāberō?” tse málam gōnīyē pérōga kígorō. Pérōye málam gōnirō: “abáni, tátátē wu šígā tsírēmárō kóāni nígāberō kirágeskō,” kónō pérōyē málam gōnirō. Málam gōnī mána pérōbē pāngányā, létse, nemtsúrō gáge, kálugüntse sálābē gótse, tsémū yāngēntse sálābē gótse, tsógāntse sálābē gótse kalántsēlan ganátse, súnōntse sintsúrō tsáke, kitábūntse nígābē gótse, múskōn tsétā, nemtsen tsulūge, nā pérō kóāntsūa dāgátāberō kádiō. Nāntsārō kadínyā, “wu nāndórō íseskī, ngō kitábū átē rúba? mána búrgo neményenátē ngāsō yētserásganī; kérmāma mána tsírētē nándi neménuwīa wu yētseráskē, nígāndō dískin,” kónō málam gōnīyē pérō kóāntsūārō. Pérō kóāntsūa mána málam gōnibē pántsa, “ába málam, andíte nānémmō — tsírēmárō terágē, nígāndē dé nyē — nānémmō kášyē, ándi kasáttendé kwōya, nānémmō tsášyēbá?” kéda pérō kóāntsūa málam gōnirō. Málam gōnī mána pérō kóāntsuābē pántse, tsítse, dátse, mána tsúrō kitábubēn degána sandirō karátse; sándi pāngedányā, málam gōnīyē sandirō: “mána tsúrō kitábubē nandirō karáneskē pānuwātē, nándi kasánnūbá?” tse sandirō; sandiyē: “ándi kasánniyē” tsā málam gōnirō. Málam gōnī mánāntsa pántse, nígāntsa tséde; dāgányā, táta kúllō málam gōnibē nígā tsédenābē rátal píndi tsetulūge, málam gōniga beátse; málam gōnī kúllōntse tsémāge; kúllōntse tsémāge dāgányā, kákāde ganá lífūntsen tsetulūge, sandirō rufútse, kérkertse kóārō keínō, “ngō, tágarda nígānémbē” tse. Kóā tágardāntse múskō málam gōnibēn tsémāge, kāmūntse tsétse, bēlantsārō légeda. Légedányā, táta kāmūntse nemtsurō tsáke, šyúa kāmuntsūa náptsei.

Napkedányā, díniā wāgányā, táta tsítse, nā sóbāntsíberō légonō. Légányā, sóbāntsúrō: “mána wúa nyúa neményenátē tsírētši: pérōte wúgā tserágī tse, wúa šyúa abāntšiyē nā málam gōniberō sásāte, málam gōnī andígā sógōre, ándi kasánniyē, nígāndē tséde, wúa kāmūnyúa pāndérō kášyē; wu íseskē, labár nígā díyenābē gulentséskin ’gē; atēmárō nānémmō kádiskō,” kónō tátayē sóbāntsúrō. Táta gálifū mána sóbāntsíbē pāngányā, kárgentse kētši, sóbāntsúrō: “búnyē yāye áre nānirō, káú yāye áre nānirō! wúa nyúa, nemsóbāndéte díniā áten kām pártēma bágō, sai álla; léné,

pánemín námné, nyúa kámünémwa ñgalārō námnógō dúgō ágō állaye tsédín ruígō,” kónō táta gálifubē sóbāntsúrō. Táta tálagābē ši mána sóbāntsíbē pántse, létse, kámuntsúa pántsān náptsei. Napkedányā, kántāge lásge, ndí, yásge, úgurō nábgēda; nabgedányā kāmū pálti; palgatényā, kóá kāmū tsúrui; tsúruiyā, kāmū palgáta, ši nábgata tsúrui, ndímārō gúltsení, kāmūni páltēnā tse. Pérō kántāge legár kábū legárwa kitényā, kāmū táta tsámbi; táta keāmbúnyā, táta kēngālī širō állaye tšō. Kóá kāmūntse táta tsámბuna kirúnyā, tšítse, nā sóbāntsíberō légonō; létse, sóbāntsúrō: “sóbāni, kāmūni állaye kalántse tši,” kónō sóbāntsúrō. Sóbāntsiyē “áfi pándem?” tse, šiga kígorō; kígorényā, šiyē sóbāntsúrō: “táta kēngālī pándeskō,” gonō sóbāntsúrō. Sóbāntse labár táta kēngalibē pángányā, kunótin; “sóbāni állaye šigā ñgurnótši” tse kunótin.

Sóbā, táta tálagābē, pántsúrō wólti. Wolgatényā, táta gálifubē tšítse, ñgalārō tšífi, kánī tšífi, kúgui ñgúburō tšífi, ágō kómbúbē ñgásō gótse, pátō sóbāntsíberō keātényā, sóbāntsúrō: “ñgalārō átēn, kánī átēn, kúguiényin, kómbúányin ñgásō wu nírō ntšiskī, tsū tátānémbē nírō — ām wúra bóbōnem — tsáde!” kónō táta gálifubeyē sóbāntsúrō. Sóbā mána sóbāntsíbē pántse; kábū túlur kitényā, málam tilō bóbótse, ñgalārō debátse, kánī debátse, kúgui ñgásō debátse, árgem nyétsa, bérī ñgúburō détsa, dū ñgalārōben kánīben, kúguiben ñgásō détsa, ām wúra bóbōtsa, tsū tátābē tsáde. Dāgányā, bérīnyin dányin ñgásō tságūte, fúgū ām wúrabēn ganátsa. Ām wúra kām tilō bóbōtsa, kām tilō tšítse, bérī ñgásō tsegége, ām wúra bérī tsábū. Dāgányā, alfótia gótsa, kóārō adútsāga, ndíyē tsábā pántsíbē gótse, létsei pántsúrō. Kóá kámuntsúa tá-tāntsa fúgurō tsasáke náptsāna; kāmū tátāntsúrō tégamtsé tšin, táta keāmtse tsei. Kóá šyúa sóbāntsúa ñemsóbāntsa tsadin burgóbēgadi; ām bēlabē ñgásō sandigā tsárui; sándi búrgōntsa tilō, ām bēlabē nótsāní; sándi sóbā náptsāna, ām bēlabēga tsárui, dúgō táta ñgalíntse ndí, tégamnyin kámtābē kitényā, kóá kámuntsúrō: “kúte tátātībē lóktentsé tséti tégamnyin kámtābē” tse kámuntsúrō nemēgigényā, kāmū nemé kóāntsíbē pántse, tátārō tégam dáptši.

Tátārō tégam dabgányā, táta kábū ganārō nabgányā keám séptsegī; sepkigényā táta burgōwátšin, lélétšin; kérbūntse yásge kitényā, yā tátābē kúrū gadérō pálti. Gadérō palgatényā, kóá

kāmuntse pältigō nótši; nōgányā, tšítse, nā sóbāntsíberō létse, sóbāntsúrō: “sóbāní, kāmūni gadērō pálti,” kónō sóbāntsúrō. Sóbāntsíyē: “léné, pānēmin námne, kāmūnem ŋgalārō wúné, dūgō ágō állayē tsédíya ándi ruiyē,” kónō táta gálifubeyē sóbāntsúrō. Sóbāntse íse, náptši, kāmuntsega tsúrui, másena ŋgala mātse, tšin, kátsumū ŋgalā tšífū tšin, kāmūga ŋgalārō meinámtšin, dūgō kántāge legár kábū legárwa kitényā, kāmū állayē kalántse tši. Kalántse kibandényā, kóá tšítse, nā sóbāntsíberō légonō, sóbāntsúrō: “sóbāní kū nírō labár ŋgalā kúskī,” kónō sóbāntsúrō. Sóbāntsíyē: “labárte labárpī wúrō kútem?” kónō sóbāntsúrō táta gálifubeyē. Kóayē: “labár kúsganāté: kāmūni kalántse tsebándi, átibēma labárte nírō kúskō,” kónō sóbāntsúrō. Sóbāyē: “áfī komándē nírō ntšó?” tse kígórō. Šíyē sóbāntsúrō: “komándē wúrō táta kašígana šō,” kónō sóbāntsúrō. Táta gálifubē labár táta kašiganābē pāngányā, ši kunótin, kárgentse kétési; lemán ŋgubū tsetúluge, sóbāntsúrō tši. Sóbāntse lemántse gótse, pántsúrō létši. Légányā, kábū túlur kitényā, ām wúra bóbótse, kāmuntsibē yā bóbótse, ábā bóbótse, tsū tsáde; dāgányā, tšítse, nā sóbāntsíberō légonō. Légányā, sóbāntsúrō: “kāmūni kū kalántse kibándēna kábuntse túlur tsėti; atēmārō wu léneskē, ām wúra bóbōneskē, yā kāmūnibē bóbōneskē, ába kāmūnibē bóbōneskē, ām wúrayē tsū pérōnibē kédō; tsáde dāgányā, wu tšīneskē, nānémmō kádiskō, nírō gúlturō,” kónō tátayē sóbāntsúrō. Táta gálifubē mána sóbāntsíberō pántši; sándi ndísō pántsān náptsāna, nēmsóbāntsa kétésirō tsádin.

Táta gálifubē, kábū tilō tšítse “wu tigīni kútū” tse, tsāneinyin tsákte, gáge tsúrō nēmbēn, dígalntsēlan bōgonō. Bōgányā, táta sóbāntse ši nótšení táta gálifubē búrgō tsédin, áfīmayē šígā tsétāni; ši búrgū tsákin: kálemni tsoú tse, kálemmō múskōn kértegena, ši búrgū tsákin; kásūa kátugubē; táta, sóbāntse, nótšení. Táta sóbāntse tšítse, nāntsúrō kadínyā, ši búrgū tsákin. Táta wólte, létse, kárgun mātse, kīgūtényā, sóbāntsíyē kárgun tsémāge nāntsēn, keányā, kálem nēmturō wátši; táta búrgū tsákin. Táta sóbāntse ágō tšídena nótšení; létse, kóá keári tilō bóbótse; nāntsúrō kadínyā, tátārō keáryē “tátāni, kárgun ’dāsosō sóbānémyē nírō mātse tsúgutia, kárgunte mágem yāmā, tsúrō kálemnēmbē pántšim bāgō, ni búrgū yákēmin, sóbānem ágō tšídenā nótšení: ni kar-

gūnpī rāgem, kárgun rāgemmāte wūrō gūlesenē, wu pāngē, sō-
bānēmmō gulgēskē, nīrō mātse,” kōnō keāriyē tāta gālifuberō. —
Keārīwa, tāta gālifubēwa búrgōntsa tīlō; tāta tālagābē ši nōtsenī.
— Tāta gālifubē keārīrō: “kagāni, kárgun rāgēsganātē, sōbāni
wūrō mātsonō kwōya, mātse, tsūgutīya, wu rúskiya, sēren kálem-
nībētē dātsónō,” kōnō tāta gālifubeyē keārīrō. Keāri tāta tāla-
gābēga bóbōtse: “tātāni, sōbānēmyē gonō nīrō guluntsēskē: kárgun
tserāgenātē ni mānem kūtēm šimtšiyē ši tsúruiya, sēren kálem-
bētē dātsónō, kōnō sōbānēmyē” tse keāriyē tāta tālagāberō. Tāta tāla-
gābē māna sōbāntsībē pāntši; pāngányā, tátayē keārīrō: “āba
keāri, sōbānīga kōre! kárgun tserāgenātē tsūntse gūltšia, kárgun-
tibē tsūntse wu pāneskīa, ndáranyāyē, wu šīrō mātsoškō,” kōnō
tátayē keārīrō. Keāri wólte, tāta gālifubērō: “tātāni, sōbānēmyē
‘kárgun rāgemmāte tsūntse tei!’ ši pāntšia, kárguntibē tsūntse
nōtšia, ši nīrō kárgunte mātsonō, gonō sōbānēmyē,” tse keāriyē
tāta gālifuberō. Tāta gālifubeyē: “kága keāri, sōbānīrō gúllē:
kárgun rāgēsganātē tšidō kwōya, létse, tátāntse tsētā, tsūgūtē,
wūrō šō, wu tátātēga debāneskē, tátātībē bū rúskīa, kásuātē wūgā
kolósonō, wu tšitsóškō; tátāntsētē tsūgūtē, debāneskē, būntsētē šim-
nīyē tsúrūni kwōya, kásuātē wūgā kolósim bágō, wu tsánuskō:
átēma kárguntibē tsūntse, wu nīrō guluntsēškō, kága keāri, sōbānīrō
gúllē, pāntse!” kōnō tāta gālifubeyē keārīrō. Keāriyē tāta tāla-
gāberō: “tātāni, nemē sōbānēmyē nemētsenātē ni pānemba?” kōnō
keāriyē tátārō. Tātāyē sōbāntsurō: “átē tsoúba? — námnoḡō!
wu léneskē pānyin íseskē!” tse. Tāta wólte, pāntsurō lēgónō.
Lēgányā, kāmūntse pátom bágō, gēsgārō létsena; tāta náptēna,
ši tīlōntse, dúgō kōa lēgányā, tátāga múskōben tsētā, tšētse, pátō
sōbāntsīberō kígutō. Kígūtényā, keāri nábgatārō: “āba keāri,
ńḡō kárgun sōbānīyē tserāgenā tse nīrō gúlentsē wūrō gūlsem-
mātē: ńḡō wu šīrō kúteskī,” kōnō tátayē keārīrō. — Keāri bú-
gōwa, šyúa tāta gālifubēwa búrgōntsa tīlō: tāta tālagābē ši nō-
tsenī; tširemārō, tse, tátāntse tšētse tsūgūtē, sōbāntsurō keīnō. —
Keāriyē tátārō: “lénē pānēmmō; báliya, sōbānem — kárgunte tséde
— tsemērīyen, ni tšúrum, tsemērenīyen, ni tšúrum,” tse keāriyē
tāta tālagāberō. Tāta tālagābē māna keāribē pāntse, tátāntse ko-
lótse, pāntsurō létši.

Táta gálifubē ši ngaláröntse kúra tsífuna, gerátsena, sóbántse nótse. Diniā bunyégányā táta sóbāntsibēga tsétā, kām tilō bóbōtse, belamášintsārō tsebátse, gerátsei; gerāgedányā, táta gálifubē diniā bunyégányā, ngaláröntse nā gerátsenānyin tsetúlūge, keāriyē debátse, bū tsédin pítse, ngalárō röntse kilūgényā, tsásirte, dā ngalárōbē ngāsō bunyē tilōma dētsa, ngāsō tsábū; šilāté, belágā látsa, réptsa; sándi ngāsō tárgata; targatányā, keāri búrgōwa tsítse, pāntsúrō létši. Légányā, diniā wágányā, táta tálagābē tsítse, nā sóbāntsiberō kádiō. Kadínyā, sóbāntsúrō: “wányē láfian!” tse, sóbāntsegā láfiágonō. Sóbāntse láfiāntse kimāgényā, šiyē wólte*) sóbāntsegā kígorō: “kásua tigīnembēté áfigadi pānemin?” gányā, sóbāntšiyē širō: “kárgun bísgā wúrō kútemmāté, kárgunte kidesgányā kásuāte wūgā kolóši, ngō, wúné nā tátānēmté debāneskē; búntse kirusgányā, wu mēreskī, ngō tsédin nāntse debānesgana rúmmiba?” tse sóbāntsúrō pēlēgigunō. Pēlēgigényā, sóbāntse tsédi wūgányā, nā bū pígata tsúrui; kirúnyā, sóbāntsúrō pēsgā tsergēreni, sóbāntse šigā kirū. Sóbāntse šigā kirúnyā, širō sóbāntšiyē: “állā bárga tsaké! ágō wúrō dímmī; tsā nī wúrō kárgun-áté dímmī kwōya kásuāté wūgā kolóšin bágō, wūgā šéšin; ágō wúrō dímmāté wu nírō rambúskin bágō: komándē nírō tserámbin; léné, pānemin námne, pērōnem tilō gáptenāté šigā wúné! állayē gadé ntšeinō; wūyē pānyin námge, nīyē pānemin námne, nem-sóbāndé búrgo ándi ganānden díyenté áte kolōnyendé, dúgō komándē andigā páresā,” kónō táta gálifubēyē sóbāntsúrō.

Sándi ndisō pāntsān náptsāna, nemētsei, tsasuwarin, tsábui, tsásei nā tilon, mánāntsa áširbē nemētsei: kábū tilōma táta tálagābē pēsgāntse tsergēreni, tátāntse pátsegī tse, dúgō sándi náptsāna, táta wurátse, kérfūntse túlur kitényā, táta gálifubē kábū tilō tsítse, dándallō létse, ām wúra dándalberō, ši bália sēba ām belabēté ngāsō tsúruiya tserági tse gulgónō ām belāberō. Ām belabē mána tátabē pāntsa, náptsāna, tátagā gurétsei. Táta, diniā bunyégányā kām tilō bóbōtse, belamáširō tsunóte, “léné, táta sóbānibē belāten pátō kām tilōben ’bétši**) kúte wúrō!” tse; kām tilōte légónō; létse tátātégā pátō šigā tsunótenāten tátagā tsétā, tsétse,

*) § 331, 3.

**) for mbétši, see § 16.

wúgā lāfíáse, wúá šyúa námnyēna, šì pēsḡā tserḡēre rúsganì; wúyē šíró: ‘sóbānì, ágō wúró bísḡā dímmāté kām tšídēna bágō, sai komándē. Ni wúró tátānēm kútem, ‘debáné!’ nēm wúró šim, pānēmmō wóltem, lénēm, bōnēm, wóltem, nānirō ísem, wúgā lāfíásem, nā tátānēm debānganābē tsédin bú rum, pēsḡānēm ḡremmì, wu nígā ntsúrúskín: ṅgō tátānēm, šígā debānesḡanì, níte tātā kóangábē, kárgenēmte állā ntšō, kām ganì,’ tse tátayē fúgū ām wúrābē sóbāntsúrō. Kóá kúra tilō tšítse, dátse, “ndúsō mána tátōa kām ’dì*) átíyē nemétsanāté nándì pānūbá? tátōa kām ’dì áte sándì ndísō nemsóbāntsāté sóbā tšírēbē: tātā ḡálifubē šì kāmū pāntsíbē nígāntsúa, sóbāntse kāmū bágō tse, šyúa sóbāntsúa búrgō fóktsa, kāmū tātā, sóbāntsúrō, ḡótse tšō, náptsanāté, šíyē tātā kóangábē; sóbāntse tātā tsúrōntsíbē tsétā, kárgunnō tse, sóbāntsúrō tsétā tšō, ‘debáné, búntse rui! rúmīya, kásuāté nígā ntšétsinnì**) kwōya, bú tátānībē rúmīya, nígā kolóntsonō kwōyá, wu nírō tátānì ntšískì’ tse, “tātāntse tšétse, sóbāntsúrō tšinnāté, ágō tātā átíyē tsédenāte ndí tsédin?” kónō kóá kúra tiloyē ām méogurō.

Ām méogu yímtema: “kāmūte šì nkí, nkíte, músḡōnēm túllemīa, kérmāma ártsīa, ṅḡálēma músḡōnēm nkíyē létsenì gadi, átema kāmūte; kóangāté, nemé tsúrōnēmbēté áte kāmurō ṅḡásō ḡúllemmì, réta ḡúllemīa, áte réta ḡúllemmì; áte kāmurō mērsānēm mērsānēmīa, kárgenēm šíró yímīa nígā ntšétsō,” kēda ām wúrayē, kāmūte; “nemsóbātiyē, kām ’dì sóbāta, kárgentsān ágō gadé bágō; sóbā tšírēbē sóbātanāté, kām áširntsa nótsāna bágō, sai komándē,” kēda ām wúrayē; “sóbā kām ’dì tarāgenāté, sandígā komándē mātšīa, búrgon yāntšiyē tšírūnì, abāntšiyē tšírūnì, sóbāntséte, fúgū komāben, sándì ndí táturū,” ḡēda ām wúrayē. Bornūten ágō sóbāté šì kúra: “kām nírō ‘sóbānì’ tse, nígā ntserágīa, kāmte nígā ntserágì, šígā músḡō ndín teí!” kēda ām wúrayē, wu pāngóskō.

Mána sóbā tātā ḡálifubēn, tātā tálagābēn — sóbāta nemsóbāntsálan ágō tsádenāté kām tšídēna bágō ḡēda, átema wu pánesḡanāté, — mána tátōa sóbā kām ’dībē áte dátšì.

*) for ndí, see § 16.

**) This form would show that a Negative mood is also derived from the first Indef., which is omitted in § 88, and does not seem to be used frequently.

2. *Mána málam sóbāntse kērdiwābē.*

Málam ši málam, kitábu ngásō nótseṇa, mána tsúrō kitábubē ngásō tsúrūna; sóbāntse tilō kērdī, šīgā tsoúrō tseráḡena, yimpisō nāntsurō tse, sándi ndī nemētsei. Kērdī kárgentse kētši “wu dzúmgín bágō, sālínḡín bágō, leiā debánḡín bágō, dā gádubē búskin, dā dágelbē búskin, lífā pébē búskin, kímil yěskin, dāgáta tértérnḡín: málam wúgā súrui, wúgā nemsóbārō skiráḡō” tse kērdī ši kunótin; yimpisō létse káragāntseṇ dāntse barátse, pátorō tšīa, pátō málambērō létse, málamga láfiátšin; sébā tšítšīa, létse, málamga láfiátseṇi dūḡō káragārō létšin bágō: šyúa málamwa kárgū, nemsóbā tsádin.

Málam kábū tilō, kērdī nāntsúrō láfiārō kadínyā, šiyē kērdirō: “sóbāni wu, kábū máḡe tsetiya, Mákkārō lēṇeskin” gonō sóbāntsúrō. Sóbāntšiyē: “dā málam, ni Mákkārō lēṇemin kwōya, wúyēga sáte!” konō kērdiyē sóbāntse málammō. Sóbāntse málamyē: “ni kērdī, dzúmnem bágō, sālínem bágō, lífā búmin, kímil yámin, ni wúgā ngáfō séḡām, Mákkārō lēṇemin? — wu níḡā ntsáteskin bágō,” konō málamyē sóbāntse kērdibērō. Sóbāntse kērdibē mána málambē pāntse, létse, pāntseṇ náptši; nabgányā, málam sabarátin léturō, ši tsúrui; málam pēntse debátse, dā pēntsibē ngásō dírtse, tsetéárgē, ḡanátšin, kērdī tsúrui. Kērdiyē tšítse, káragārō létšīa, gádūntse tšétšīa, pāntsúrō tsúḡūte, dā gáduntsibē, dírtse, tsetéárgín; málam šīgā tsúrui. Málam, kábū máḡe kitényā, sabaráte, dāntse árgata gótse, ngérgentsúrō tsáke, rúṇḡōntse gótse, ngérgentsúrō táptse, kúmōntse nkí ntsábē gótse, báktarntse gótse, kitábūntse gótse, tsúrō báktarntsiberō tsáke, tšibíntse sálábē gótse, tsábā Mákkābē ḡōgonō. Tsábā Mákkābē ḡōgányā sóbāntse kērdibē šīgā tsúrui. Kērdī pāntsúrō létse, dāntse gádubē árgata gótse, ngérgentsúrō tsákī, dāntse dágelbē árgata gótsē, ngérgentsúrō tsákī, kímelntse tšibī tilō gótse, ngérgentsúrō tsákī, kúmōntse nkí ntsábē gótši, kántse gótši, súnōntse gótši, sabaráte; sóbāntse málambē tšīgánnā), kábūntse píndi ndúrī lēgánnā*); ši tšīgányā, kábū máḡūa létse, málammō nātsegī tsá-*

*) Perhaps these two forms had better be considered as Conjunctionals, *yā* being changed into *nā*, from euphonic reasons; and then the example would have to be removed from § 252 of the Grammar.

bālan. Nāgigényā, málam šīgā tsúrui; kirúnyā, “sóbāní, wu nīgā Makkārō ntsáskin bágō neskē, ngáfon kolōngasgányā, ni tšínem, ngáfon ségām, nānirō kádīm? wu nīgā ntsáskin bágō, wúa nyúa tsábā tilon lényē, Makkārō gágēn bágō,” konō málamyē sóbāntse kerdibērō. Sóbāntse kerdibē: “ni léné Makkārō, ni lénem gémgemīya, wu nīgā ngáfon ’tsegáskin,” konō sóbāntse kerdibē málammō. Málam tšítse, léturō ábgate, ši létšin, kerdī náptsena.

Málam létse, Makkārō kargagényā, kerdī tšítse, Makkārō málamgā tségā, létši; légányā kú gadi Makkārō katumúnyā, bálí gadi lémā: létša, bōgedányā, wágányā, lémā tsétí. Diniā baltégányā, ām wúra ngásō Makkābē sabarāta, dándallō tsálugī; dándallō kelūgényā, lādān tšítse, sáttse, tšinnālan náptši, ām wúra ngásō tsúrō māsīdeberō támū, náptsei. Málam ši Makkārō létse, létse, tši tšinnābēn dátši; dágányā, kerdī tšítse, tši tšinnāberō tši; kadínyā, málam “māsīderō gágeskin” tse, badīgányā, lādān tši tšinnābeyē málamgā kígorō: “ába málam, ni ndáran kílugem?” tse kígorényā, málam bēlāntsibē tsū gúltši; gulgányā, lādányē: “ába málam, kóa tilō sóbānem ’bétši, nīgā ngáfon ’tségā, ísena, ni kóa sóbānémtibē kēndiōntse rágemmi, širō kerdī gam: širō kerdī neminté burgóte šīgā sóbā neminté, ši kerdī nōnemma, kērī tségerin nōnemma, gádu tségerin nōnemma, dāgel tségerin nōnemma, kímeltse tsei nōnemma, dāgáta tērtērtšin nōnemma, dzúmtšin bágō nōnemma, sálítšin bágō nōnemma, leiā debātsšin bágō nōnemma, yántse kerdī, abántse kerdī, kagántse kerdī, yáyántse kerdī, yayāríntse kerdī, ngásō nōnemma, dūgō ni šīgā sóbā nem, nyúa šyúa nemsóbā díwī; kábū tilōma, širō ‘ni kerdī’ nem gúllemmi: ni tšínem, ‘Makkārō íseskin’ nem, širō gulgámīā, ši nīgā ntsúnuntse: ‘nīgā ntsegáskē, Makkārō lényēya, bārgāngēmin, wúyē, állāyē nírō nā ngalā ntšíya, wúyē tšibándeskō’ tse sóbānem kerdibē, ni kerdibē kēndeōntse rágemmi. Ni ‘wu málam’ neminté, kerdī nōnemma? kerdī nōnemmī kwōya, kú wu nírō gulntséskē, mána kerdibē pántsam: kerdíté, kām dā gádubē tsegérena kerdī ganí, kām dā dāgelbē tsegérena kerdī ganí, kām lífā tsébūna, kerdī ganí, kām kímel tsána, kerdī ganí, kām dāgáta tērtērtšin kerdī ganí, kerdíté kām šyúa kāmāntsúa tságadīa, kárgen tsétāna, yimpīyāyē kām šyúa tságadenātēga tsúruiya, kárgen tsétei:

kām kāmāntse kárgen tséteité šíma kérédīgō, nīrō gulntséskē, kū, pāné! Sóbānēm kérédibē šī bārgānēmin ntségā īšīya tsánnā tšībándō tse ntségā kadínyā, nī kēndeōntse rágemmitē, kólōntséskē mášiderō gágēm bágō; kóá ‘šī kérédī’ tsámmāte šítema gágín.” Kérédigā bóbōtsa, īse, lādān tšinnā péremtse, kérédī gágī, málamgā dáptsā, šī dāgáta tšinnālan. Ām wúra sālītsa tsúrō mášídibēn, ām wúra ngāsō dégarō tsálugī; kelūgényā, kóá šī málam, tšī tšinnāben dāgáta; kérédī sóbāntse ām wúrāwa sālítsei. Kelūgényā, ām wúra ngāsō pátorō létsa; nabgedányā, kérédigā bóbōtsa, pátō ngalā tsádī; kérédī náptšī; kóá málammō nā ganá laga tsáde, náptšī; nabgányā, sándi ndisō náptsā.

Kántāge tilō kītényā, kérédī tšítse, nā limán kúrāberō lēgányā, limánnō: “wu bēlānīrō léte rágésķī” gányā, limányē šīrō tšībī lífulābē tšō, tsóga gúrusubē tšō, kā lífulābē tšō, dairē tšō, kálugū ngalā tšō, kómbū tsábālan tšībūna tšō, tásā dīnarbē kómbūntsibē tšō limán kúrayē kóá kérédirō. Kérédī āntsántse ngāsō šīrō limán kúrāyē tšinnātē gótse, īse, pántsen náptšī. Nabgányā, málam tšítse, nā limán kúrāberō légonō. Lēgányā limán kúrārō “abāni, wu bēlānīrō léte rágésķī” gányā, limán mánāntse pántšī; pāngányā, šīrō ágō kómbubē ganá tšō, tásā nkībē tilō tšō, tšībī ntširgimēbē tilō tšō, kā súbē tilō tšō. Málam āntsántse gótse, īse, pántsen náptšī. Kábū máge kītényā málam šyúa sóbāntse kérédīwa, sabaráta, káreintsa gótsa, tšábā bēlāntsábē gógeda. Gógedányā, sándi létsei; kántāge ndīrō lēgedányā, bēlāntsárō īsei; bēlāntsárō kašínyā, málam létse, pántsen náptšī; kérédī létse, pántsen náptšī: sándi ndisō pántsān náptsāna dūgō kántāge kītō.

Kántāge kītényā, kábū tilō, sébā, málamga kángēye tsétei; kitányā, dīniā baltégányā, kérédīga kángēye tsétei; bōgeda. Bōgedányā, dīniā wāgányā, sébā málamwa sālīgedányā, kóá málam pátsegī; dīniā baltégányā, kérédī pátsegī; sándi ndisō kábū tilō pátsagei. Patkégányā, ām bēlābē ngāsō nemētsei: “málam, šyúa sóbāntse kérédīwa létsa. Mákkān īsa, kántāgentsa tilō kītényā, sándi ndisō kábū tilō pátkēga” tsa ām bēlābē ngāsō nemētsei. Limán kúra bēlābē ām bēlāberō: “lénógō, sándi ndisō gasállū, legápāntsa yákū, yátū, káfarnyīn ganánógō; ganānwīya, bēlāga sándi ndībēsō nā tilon lānógō! áte kúyintēn lānwī!” tse limán

kúra bēlābē ām bēlaberō. Ām bēlābē tšītsā, lētsā, sandīgā gótsā, gasálsā, legápāntsa tsasáke, kēlifannō tsasáke, tšēn tsargēre, tsasāte, káfārlan ganātsei. Gánāgedányā, tságar gótsā, tsédī ngálsā, bēlāga kērdibē láturō badīgēda. Badīgēdányā, sándi bēlāga látsei; bēlāga kērdibē kībū ganí, kátite, kou bágō, kátintse keša; kátī kešāté, ši kábese, tsedigāntsen nkúwa, bēlāga kērdibē látsā dátši. Dágányā, wóltā, málambē látē badīgēda; tsédī perátsā, ngálsā; látē badīgēdányā, látsā, tsā pal kitényā, kourō nátsagei; nāgegányā, bēlāga kouwa, kolótsā, lētsā, nā gadén badítsei. Badīgēdányā, látsā, tsā pal kitényā, kúrū lētsā, kourō nátsagei; nāgegányā, kou láturō tegéri. Ām bēlābē ngásō mána nemétsēdāna nótsāni, bēlāga málambē láturō tegéri: ndárāsō látseiya, kouwa. Limán kúrayē ām bēlaberō: “bēlāgāté lánū, ganá pánduwīya šīgā yā-kógō, remnógō!” kónō limán kúrayē ām bēlaberō. Ām bēlābē tságārntsa gótsā, nā gadén bēlāga látsā ngúrūngurūm kibandényā, tsedigāntse kouwa; kóa málamga gótsā, tsasákī bēlāgāntsurō. Tsasáke, rebgēdányā, rétāntse dēgan. Kērdī, bēlāgāntse lāgedányā, tsúrō bēlāgāntsibē kátī bul fóg, tsedigāntse nkí; kērdī gótsā, tsúrō bēlāgāntsiberō tsasáke, réptsā; dágányā, ām tsúrō káfārbēn kúlugō badīgēdányā, káfar málambē wūgedányā, málam rétāntse dēgan, rétāntse*) bēlāgan, ām wúra ngásō šīgā tsáru; káfar kērdibē wūgedányā, nkí dāmtse bēlāgā tsembúlū, dēgārō tsúlugin, ām wúra tsáru. Kerúnyā, sándi ngásō káfarnyin tsálugū, tsábā pátōbē gótsei; gótsa, pátorō kašinyā, pátō limán kúrābērō lētsa, nábgēda. Nabgēdányā, limán kúrayē sandirō: “málamté ši kērdīgā ntsátō tserágeni Mákkārō; kērdī ši, komāndē tsábārō šīgā tsáke, létse, sálā géptse, mášidurō ām wúra Mákkābē tségā, gáge, sālīgēda; málam, ši ‘wu málam’ tse, tsábā mášidibē tsebāndení: álega komāndēbēté, tsélamten kamēten, káfūgūten, kúrūgūten, ngásō šima aláktse; komāndēté ši ndúma, áte kērdī, áte múselem tse aláktsení, ndúsō kállō alákkonō, kália bágō, málam bágō, kām bē bágō, ndúyāyé nā komāndēbētén, šima kām bégō. Nándi málam, ‘ándi málam’ nū, ‘tsánnā tšibāndē’ nū; tamánūwa tsánnāté, ni málam naŋga tsánnā pándem bágō. Kām kárge ngálawāté,

*) § 211.

kām kārge búlwāté, šima tsánnā tsebándin: kárgeté šima kām kánurō tsátin, šima kām tsánnārō tsátin; karáte), karānem kitábū dīniābē ngāsō dātšiyāyé, kárgenémte tsélam kwōyá, ni tsánnā pándem bágō. Kóá málam, sóbāntse kéréduwa, ši kárgentsen ‘ši málam, kitábū nótse, dzúmtšin, sālitsin, lelá debátšin, sadák-tsinté tsánnā tsibándeskō’ tse tamátši kárgentsen; kóá sóbāntse kérédu dzúmtšin bágō, sālitsin bágō, sadáktsin bágō, lífā pēbē tsébui, dā gádubē tsébui, dā dāgelbē tsébui, kímelnsté tsei, dāgáta tértétsinté, komándē mána kárgentsábē ši nótse, kóá málamgā kánurō tséde, kérédu tsánnamārō kédō.”*

Leiráten kánnu túlur, tsánnā wúsge: kánnu túlurté málammō alákkeda. Áfirō málammō alákkeda kánnu túlurgā, málamté ši kitábū nótse, kitábuntse pérémtša, tsábā ngalā tsúrui, tsábā díbi tsúrui; ši tsábā ngalā tsúrūna kolótse, létse, tsábā díbi tséganāté, šima kánurō gágin. Átema ām wúrayē gēda kánnu túlur, tsánnā wúsge, kánnu túlurté málamwārō alákkeda: málam-wāté sándi agó ngalā tsúrūna, nótse, pántsāna, sándi kálān-tsāma wóltū, díbi tsádā, komándē sandirō tsin bágō nā ngalā, kēda ām wúrayē. Áte dātši mána málam kérédu sóbāntsábē.

3. Mána kěntsī Állābē.

Kěntsī állābē kāmuntse tilōa, pérntse tilōa, kāmuntseté lebárde tilōa, pántsān náptsāna. Kěntsī állabēté ši, mána búndi káragābeyē manátseiya, mána manátsanāté ši pántsīn, ngúdō fāribē kámsta kótseiya, nemētseiya, nemé nemétsanāté ši pántsīn; búltu dīniā bunétsia káragān tsítse, pátorō íšia, bátagū pátōben búltu tsírīa, sō tsírinnāté, kěntsī állabē ši pántsīn; pérntse múlintsēlan tsergērena, pérte kánayē šigā tséteiya, gúgūtšia, mána gúgūtse, kěntsī állabē ši pántsī; pántsia, tsítse, létse, perrō kátsim tsuróre pítsegin, íse náptsīn.

Kábū tilō ngúdō fārin kótshinté, ngúdóté neméntse nemégonō.

*) § 260.

Nemégányā, nemé ngúdōyē nemētsenāga kēntši állabē pántši. Pāngányā, kourō; kourúnyā, kámuyē “ni áfi pánem yúremín?” kónō kóantsúrō. Kóayē “ágō páneskē yúresganāté nírō gulntséskin bágō,” kónō kámuntsurō. Kámuyē: “ágō yúrumma wu nōngī: wu lebárdení tilōtema nánga wúgā súremín,” kónō kóantsurō. Kóayē kámuntsurō: “wúte lebárdenem tilōte rúsgana dúgō nígā ntserágeskē, wúa nyúa nígānde díyē, pánden nábgēiyē,” kónō kóayē kámuntsurō. Kámū mána kóantsibē pāngányā, kámū nemtši.

Nemgányā, kábū tilō, díniā búnyē, sándi dígalntsalan bótsāna; díniā dértē kítényā, tsílwā kámuntsúa pári nēmbēn kalaíndō tsá-dinté, sándi ndisō ísa, tsédirō kesurúnyā, kámū tsílwbeyē kóantsúrō: “ni kalaíndōnem kútū, wúrō kalaíndō dímin nem, wúa nyúasō tsyē, tsédirō kourē ngáfōní námti,” kónō kámū tsílwbeyē kóantsúrō. Mána kámū tsílwbē kēntši állabē dígalntsēlan bōgátayē pántši. Pāngányā, kēntši állabē kourō. Kourúnyā, kámuyē tsítse, kēntši állabēga kitā. Kitányā, “kúté mána pánem, yúrummāté wúrō gúlusemmi dúgō, wúa nyúa tsúrō nem átibēn, kólōntsasgani” tse kóantsúrō kérgatege. Kérgategényā, kóá kámūga logótsin “kolósené!” tse, kámūye lógō kóantsibē pántsurō wátši. “Mána díniā búnyetēma pánem, yúrummāté wúrō gúlusemmi dúgō wu nígā kolóntséskin bágō,” kónō kámuyē kóantsúrō. Kóá mána kámuntsibē pāngányā, állabema šigō tse kámurō, “kolósené, wu nírō ágō yúwuresganāté nírō gulntsékē, pántsam” tse. Kámuyē kóagā kológányā, kóayē: “wu mána búndi délibē nemētseiya, nemēntsāté wu páneskiya, átēma yúwureskin, ngúdō páribē kámtsā kótseiya, nemētsei nemé nemētseitē wu pāngīa, átēma yúruskin; búltu káragāntsen tsítse, ‘kánī ámma gōngin’ tse, bátagū bēlāberō íšia, ši tsírín, sō tsírinnāté, ágō tsírinnāté wu pāngin; pāngiya, átēma yúwureskin; pérnde múlilan kánayē šigā tséteiya, gúgūtšia, gúgütentse wu pāngin; wu pāngīa tsíngē, širō kátšim yiskin” tse kámuntsurō gulgányā, šúa kámuntsúa solóta dígalntsālan bōgēda. Bōgedányā, díniā wátse, kēntši állabē tsítse, nā perntsiberō légányā, per gúgūgonō. Gugúgányā, kēntši állabē gúgūtē pérbē pántsení; ngúdō páribē, “díniā wátši” tsa nemētsei, ši kérentšia nemé ngúdōsoyē nemétsāna pántšin bágō; búndi délibē tsáširiyāyé, sō búndi délibē pántšin bágō; búltu bátagū bēlāberō tse, tsírīya, sō

bültubē pāntšin bāgō: létse, pāntsen náptse, kálāntse tsédigārō tsáke, ši tilōntse nemētšin: “kōāngā māna tsūrōntsibē pēremtse, kāmurō gūltšia, āširntse āllayē pēremtsonō: mēntsē wu māna būndi dēlibē ngāsō nemētseiya pāngin, ngūdō pāribē nemētseiya pāngin, tšilwā tsūrō nēmbēn nemētseiya pāngin, pērnī gūgūtsia pāngin, kū šetānyē wūgā tsábān setúluge, āširni kāmurō gulgasgānyā, komāndē sūmōnī tsáktši; náten fūgun kōāngāfyāye āte āširntse ngāsō kāmurō gūltsegeni!”

Ām wūrayē: “kām āširntse kāmurō gūltsegia, kāmūtē šīgā tsábā šetānbērō tsákō: tšā ši kāmuntsurō gūltseni kwōya, ālega āllābētē ngāsō, kāmnyin, būndin, ngūdōn, būni tsūrō nkībēn, ndūyē tšā māna kāmāntsibē pāntšin. Kāmuyē tsábā ngālārō kāmga tsákin bāgō. Kērma, āndi ngāsō, komāndē mánānde gadērō tséde, nábgeiyē,” kēda ām wūrayē.

Kéntsī āllabē šūa kāmuntsūa kēdō gēda, wu pānesganātē, wūyē nīrō gulngóskō. Māna pānesganite nīrō gulntséskē ni tagardálan rufútsammī; āgō tagardálar rufúgatātē, tširē genya, kátugū bāgō. Áte dátši.

4. Māna āba keāri tátōa kām ārásguābē.

Kōa āba keāri, tátōāntse kām ārasge bóbōtse, nāntsūrō kášyō. Kášinyā, tátōāntsūrō: “wūma nandígā bóbōntsaskō, nándi kām ārásgusō īsūba nānīrō?” kōnō sandírō. Sandiyē: “āba, āndi tšyē nānémmō, āndi kām ārásgusō,” kēda abāntsārō. Abāntsayē sandírō: “māna tilō nemēngē, nándi pānógō?” kōnō sandírō abāntsayē. Sandiyē abāntsārō: “āba nemēné, pānyē,” kēda. Abāyē: “nándi kām ārásgusō, kīdā tserāgena kálāntse āmpābē, gūleše! wu pāngē;” kōnō abāntsayē sandírō.

Sāndi māna abāntsabē pāntsa; tilō tšitse, fūgū abāntsiben dátse, abāntsūrō: “wu kīdā rāgégāna, nīrō gulntséskē, pāné!” kōnō abāntsūrō. Abāntsiyē: “tātāni, gūlešené, kīdā rāgemmatē, wu pāngē;” kōnō tátārō. Tātayē: “wu tšīngē, meirīrō lēngē, meiyē wūrō pēr šō, krīge rāgés-kō,” kōnō abāntsūrō. Abāntsiyē: “ni ātema kīdārō rāgem? lēné, námne! wu kágenem pāngi,” tse

ábayē. Táta tilō lētse, nábgonō. Kúrū tilō tšítse, íse, fúgū
 abántsiben dágonō. Dágányā abántsuro: “ngō, wu íseskī nā-
 némmō,” konō abántsuro. “Ni nānirō ísemī, wu nīgā ntsugó-
 reskē: kidāfi ni rágem kalánem ámpābē?” konō tátārō ábayē.
 Tátoyē: “wu kídā ragésganāté, gulntséskē, páné!” konō abán-
 tsuro. Abántsuyē: “gúlesené! wu pángē.” Šiyē: “abáni, wúte
 bárbū rágéskō kídārō,” konō abántsuro. Abántsuyē: “ni bárbū
 rágem kídārō? léné, námne! ni kágenem wu pángī,” konō
 ábayē táta bárbū tserágenārō. Kúrū tilō tšítši, íse, fúgū ábabēn
 dátse, ábārō: “wu íseskī nānémmō,” konō ábārō. Ábayē širō;
 “ni nānirō ísemī, kídā rágemma gúlesené! wu pángē,” konō ábayē
 širō. Šiyē abántsuro: “wu bambúda rágéskō kídārō.” Abántsuyē:
 “ni bambúda rágem kwōya, pándemī kágenem, wu pángī, léné,
 námne!” konō ábayē táta bambúda tserágenārō. Kúrū táta tilō
 íšítši, íši, fúgū ábabēn dátši, ábārō: “abáni, ngō, wu íseskī fu-
 gūnémmō,” konō ábārō. Ábayē: “ni fugūnirō ísemī, wu nīgā
 ntsúruskī, ntsugóreskē, kídā rágemma gúlesené, wu pángē,” konō
 tátāntsuro. Tátoyē: “abáni, wu kídā ragésganāté gulntséskē,
 páné!” konō abántsuro. Abántsuyē: “gúlesené! wu pángē,” konō
 širō. Šiyē: “wu kídā rágésganāté: léngē kórōnyúa, kanámōnyúa,
 kalígimōnyúa sáberngin,” konō abántsuro. Abántsuyē: “léné,
 námne, wu kágenem pángī,” konō táta sáber gótsenārō. Kúrū
 tilō tšítši, íši, fúgū ábabēn dátši, ábārō: “abáni, wu nānémmō
 íseskī.” Ábayē: “ni nānirō ísem dánemī, wu nīgā ntsugóreskē,
 kídā rágemmāté, gúlesené, wu pángē,” konō ábayē tátārō. Tátoyē:
 “abáni, wu báre rágéskō kídārō,” konō abántsuro. Abántsuyē:
 “ni báre kídārō gónemmāté, kágenem wu pángī, léné, námne!”
 konō táta báre gótsenārō. Kúrū tilō tšítse, íse, fúgū ábabēn dá-
 gono, abántsuro: “abáni, ngō, wu íseskī nānémmō,” konō abán-
 tsuro. Abántsuyē, “ni nānirō ísemī, wu nīgā ntsugóreskē, kídā ni
 rágemmāté, gúlesené, wu pángē,” konō tátārō. Tátoyē: “abáni,
 wu kídā kágēlbē rágéskō,” konō abántsuro. Abántsuyē: “tátāni
 ni kídā kágēlbē rágem, wu kágenem pángī; léné, námne!” konō
 tátārō. Táta lētse, náptse.

Keári tátoántse áragusō bóbōtse, “tšínógō, dánógō, nándi
 mánāndō nemēnū ngāsō, pángī: ndúsō lénógō, pándon námnogō,

ndíyē, kídántse ndiō badítse, tséde, wu nandigā ntsáruskin;” kónō ábayē sandirō. Sándi ngásō nā ábabēn tšítsa, pántsārō lésa, náptsa: táta nembárbū tserágena létse, rúntsen náptši; táta sáber tserágena létse rúntsen náptši; táta bambúda tserágena létse, rúntsen náptši; táta kágel tserágena létse, rúntsen náptši; táta bárē tserágena létse, rúntsen náptši: sándi árásgusō tìlō tìlon dá-garta, nábgeda.

Nabgedányā, kóá kríge tseráge, létse, pátō meiben náptsenā, kántáge ndi kitényā, mei labár krígebē bēla kerdibēn pántši. Pāngányā, kōganāwa bóbótse, nāntsúrō kásiō; kašinyā kōganá-wayē: “ándi bóbosāmī, ngō nānémmō íšyē,” kēda meirō. Meiyē sandirō “bēla kerdibēn labár krígebē wu pángī, atemārō nandigā bóbōngedaskō: lénógō, pándon sabarátēnógō! báliā lénógō, bēla kerdibē, krígua tsā, wu pánganāté, lénógō, rórogō, kútogō wúrō!” kónō meiyē kōganáwārō. Kógana ngásō mána meibē pántsa, lésa, sabaráta, bēla kerdiberō lēgéda. Lēgedányā, kerdī sandigā tsáruī; kerúnyā, kerdī ngásō tšítsa, sandigā tsábālan kábgēda. Kabgēdányā, kógana ngásō sabaráta, kerdīwa lēbála badítsei. Badigēdányā, kerdīwa kógana yóktsei, kríge kōganābē ngásō nāmtei kánguleirō: kógana ngásō tsagášin, kerdīwa sandigā dútsei. Táta keáribē, ši abántsúrō: “wu kríge ráskō” tsánnāté, kerdī šigā tšesšši. Kógana ngásō pátorō tsagáse, ísei. Kašinyā, lésa, meirō: “bēla kerdibē súnōtem lényenāté kerdisóté, andigā dúsa, wóltē nānémmō kásyē,” kēda meirō kōganáwāye. Meiyē sandirō: “kér-diwāté ām ’dágū tšesšsō?” kónō meiyē sandirō. Sandiyē: “táta keáribē, nānémmō krígurō ísenāté, ši tìlōga tšesšsō,” kēda meirō. Mei kām bóbótse, “abá kóá, léné, ába keárirō gullé, tátāntsé, nányin degánāté, krígurō nótēskē; lēgányā, šigā krígiyē tšétši, gullé ába keárirō!” Kóá létse, ába keárirō: “ába keári, mei wúgā sunótō nānémmō, tátūnem nāntsúrō létse, náptsenāté, krígurō lēgányā, krígiyē šigā tšesšši, kónō meiyē, wu íseskē, nírō guln-tséskē, pāné! tse, meiyē wúgā skinótō nānémmō,” kónō ába keárirō kóayē. Ába keáriyē: “tátāní šigā ‘kidáfi rágém?’ neske, kigōresgányā, ši wúrō: ‘kríge ráskō’ konō, ši ágō tserágena, tsé-bándi,” kónō ába keáriyē. — Kóá kríge tserágenābē mána dátši.

Bárbū, keáriyē šigā kigórénnyā, “wu bárbū rágésko” tsánnāté,

ši kúyē tšítse, ágō ámma létse, ndáltšin, báliye létšin, šigā mbélā-tsei, ši nótšení. Kábū tulō tšítse, pátō kóāberō létse, per kóābē tsergērena, kóā létšin: bárbū létse, pátō kóāben tšinna Pérezmtse, per kóābē tergērena, bárbū wuitse, tsúlugin tse, per tšétse; kilū-gényā, kóā pérma tšítse, šigā tsúrū, tsétā; kitányā, búrgū tsáke, ām bēlabē ngásō tšítsa, ísa, kóā pérmağa bānātsāga, bárbū tsátei. Bárbū ketányā, kóayē: “bárbūtē áfi širō díyen?” gányā, ām bēlabē: “bárbū Pérezbētē, šigā támā, nā támmāten ntšéotsō dégā!” kéda ām bēlabē. Bárbū tšétsa, tsasāte rótsagei. Rōgegányā, kóā tilō bóbōtsa: “ábā kóā, lēné, ába keárirō gúllé, ngō tátāntse per ndáltšin, dúgō ándi šigā ruiyē, teiyē, rógē, lēné, ába keárirō gúllé, pántse;” tsa ām bēlabē kóā kēnótō. Kóā létse, ába keárirō: “ába keári, ām bēlabē wúgā nānémmō sōnōte kádiskō, íseskē, níró gulntséskē, tátānem létse, per kóābē šyugóntsēlan tsergērena, tátānem létse, tšē wuitse, per tšétse, tsúluginťé kóā pérma tšítse, šigā tsétā búrgū tsáke, ām bēlabē ngásō nāntsúrō ísa, šigā bānātsāga, tátānem tsátā, tsásāte, rótsagei, kéda ām wúrayē, wu níró íseskē, gulntséskē, tsa ām bēlabē, nānémmō skenótō,” kónō kóayē ába keárirō. Ába keáryē: “táta bárbū šigā kóreskē: ‘kídā ndásō rágem?’ gasgányā, ši wúró: nēmbárbū tserágō tsánnātē, ágō tserágenātē, ši tsebándi,” kónō ába keáryē. — Táta bárbubē dátši mánāntse.

Kóā sáberma tšítse, sabaráte pántsen, kaligimōntse lemányin láptši, kórōntse láptši, kaníamōntse láptši, sabaráte, tsábārō gáge, “sáberrō lēngin,” tse, ábgate, ši létšin; létse bēla kuyinten sábertse, lemán gótse, pátorō wóltintē, šigā káptsā tsábālan, lemántse tsámāge, šigā tšesēši. Labár ába keárirō tságūte: “ába keári, tátānem sáberro létsenātē, létse, sábertse, pátorō wólte, ísyintē*), šigā tsábālan káptsā, tšesēši,” kéda ába keárirō. Ába keáryē: “wu šigā ‘kídáfi rágem?’ neske kigōresgányā, ši wúró: ‘sáber rágés-kō,’ konō: ši ágō tserágenātē tsebándi,” kónō ába keáryē kóā sáber tserágenārō. — Sábermābē mánāntse dátši.

Bambúda, ši: “kásugū belamášiberō ām bēlabē tšítsa, létseiya, ši ngáfōn tšítse, létse, tsábālan geráte, ām kásugun tšítsa, pátorō ísei, tsúruiya, káptse lemán ámma tsémāgin, wátšisō tsédin: ām

*) the same as ísintē.

šigā mbélātsei, ši nótseñi.” Kábū pal tšítse, létse, tsábā kásu-
gūben geráte, kōāngā kām ’di kásugun tšítsā, pāntsārō íseité, ši
tsúrui. Kirúnyā tšítse, sandigā káptse, “lemántsa máskin” tse,
badígányā, šigā dūnōn kótsā, báktsā, tšesěši. Bambúda kešěsényā,
labár aba keári pāntši. Pāngányā, “táta wu šigā kóreskē: ‘ki-
dāfi rágem?’ gasgányā, ši bambúda tserágō, kónō wúrō: ši ágō
tserágenáté tsebándi,” kónō aba keářiye.

Kóa báremāwa kágelmā ndi gáptse. Ába keári, ságā ndi
kitényā, kām tilō bóbōtse, tsunóte “léné, tátoāni kām ārásgusō
ísa nānirō, wu kurrūntsa, ragésgana” tse kóa tilorō aba keářiye
kinótō. Kóa tšítse, nā tátōa aba keáriverō lęgányā, tátōa kām
’di páton géptse, tátōa kām ’dirō: “wu nāndorō, kádiskō, abándō
wígā súnóte nāndorō, íseskē, nándi kām ārásgusō bóbōntsaskē,
nāntsúrō, árogō, nandigā ntsáruíya tserágī,” kónō abándoyē, tse
tátoārō gulgónō. Tátōa kām ’di tšítsa, nāntsúrō légéda. Lēge-
dányā, tátoāyē abāntsāga bóbōtsa “ngō andiga bóbosāmin, kónō
kōayē andirō, ándi pāngeiyē, átemárō tšínyē, nānémmō kásyē,”
kéda tátōa kām ’diyē abāntsa keárirō. Abāntsa mána tátoābē
pāntse, tšítse, némtsēn tsúlugū, nāntsārō kádiō, kadínyā, sandigā
kirúnyā, búrgo sandigā bóbōtsēna, sándi kām árasge nāntsúrō
ísa; kéma sandiga bobógányā, tátōa kām ’di nāntsúrō ísa, ši
kírū. Tátōa kām ’digā kígorō: “wu nandigā búrgo bobōngedas-
gányā, nándi kām árasge ísū nānirō, kū nandigā bobōngedas-
gányā, nándi kām ’di ísū nānirō? nda sándi kām dége gáptsen-
áté?” tse aba keářiye tátōa kām ’digā kígoro. Kígórénýā, tátōa
kām ’diyē: “abándē, sándi kām dége gáptsenáté, tilō kógana tse-
rágō tse, nā meiberō létse, meiyē krígurō tsúnóte; lęgányā, krí-
giyē tšétsi,” kéda aba keárirō. Ába keářiye: “nda kām yásge
gáptsenáté?” kónō sandirō. Sandiyē: “kām tilō sáberma, sáberro
lęgányā, létse, sábertse, pátorō íšyinté tsábālan šigā tšesěši,” kéda
aba keárirō. Ába keářiye: “nda sándi kām ’di gáptsenáté?”
kónō sandirō. Sandiyē: “tilō bárū, ši kábū tilō tšítse, létse, be-
lamášin per ámma ndáltse, šigā tsátā, rótsagei,” kéda aba keá-
rirō. Ába keářiye: “nda tilō gáptsenáté?” Sandiyē: “tilóte ši
bambúda, létse, tsábā kásugūben geráte, ām kásugun tšítse, pá-
torō wólta, íseiya, ši tsúruiya, káptse, ágō ámma tsémāgin wá-

tšisō. Kábū tilō tšítse, létse, tsábā kásugūben geráte, dínā bunyē-gányā, kōdngā kām 'dī kásugun tšítsa, pátorō tsei; ši kirúnyā, tšítse, káptse, 'ágōntsa máskin' tse, badīgányā, kām 'dī šīgā dúnōn kōtsa, báksa, tšesšši," kēda tátōa kām 'dīyē ába keárirō.

Aba keářiye: "nándi kām 'dī gdmnū: kidáfi, nándi kām 'dīte dīwī?" kónō ába keářiye tátōa kām 'dirō. Túlō tšítse: "ábāni, wu nírō búrgo wúga 'kidáfi rágem?" nem skigórémma, wúyē nírō: 'bárē rágésko' gúlŋganíba?" kónō tiloyē ába keárirō. Ába keářiye: "wúse, tátāni, ni kidā ŋgala pándemī: léné, námné, tátāni, ni ángalwa; ángallemté wu ganí nírō ntšískō, álla tilō nírō ntšō," kónō ába keářiye táta báremārō. Tílō tšítse, fúgū ábabēn dágonō, ábārō: "abāni, ni andīgā bóbosāmin," kónō ábārō. Ábagē: "wúma nandīgā bóbōntsaskō, ni tilōnem gáptse, nígā ntsugóreskē, kidáfi ni dímin?" kónō tátārō. Tátayē: "abāni, búrgo andīgā bóbōsam, ándi kām árásgusō skegórémma, wu nírō: 'abāni, kidā kágelbē rágésko néske, gúlŋganíba?" kónō kágelmayē abántsurō. Abántšiyē: "ni tátāni kidā ŋgala pándemī, múskōn ŋgalārō tei! ni ángalwa: kídāte wu ganí nírō ntšískō, álla tilō nírō kídāte ntšō, ŋgalārō múskōn tei; wu núskā, ŋgáfōnyin ni kágelmāwa, yayānem báremāwa kalándō āmpátsau ŋgáfōnyin; wágéya, nándi állayē kāmū ntsáde, táta ntsáde, pándon námnu-wia, tátāndórō, kídā nándi dīwíté, tátāndórō yekkélēogō!" kónō ába keářiye, tátoántse kām 'dī gáptsenārō.

"Kām, ágō rōntšiyē tseráge komándē logótsša, kománde šírō ágō tserágenáté tšéinō," kónō ába keářiye. Tátántse. bárēman kágelman, sándi ndi kárgū; sándi dége kídā tsarágēna, komándēga logótsanáté, kománde sandirō keínō.

Mána ába keári tátoántse kām árásguābē, átēma wu nemé-tsei pánesganáté, wúyē nírō nemēneskē, ni argalámneimin ŋgalārō rufūnemmaté, áte dátši.

5. *Mána pérō búrgoābē.*

Kóá, ši pérōntse tilō kárite, tsairō ŋgāsō tsarágēna, nem-káritentsurō. Ába pérōbē, ši sandīgā tsúru. Tsairō kām 'dī

kāmpigītā, kábū tīlō tšītsā, nā péroberō káššō. Kašinyā, pórōrō: “*ándi nānémmō káśyē,*” *geda, tsairō kām ’dīyē. Péroyē tsairō kām ’dīrō:* “*áfi nānyin mānuwī?*” *tse kígorō tsairō kām ’dīgā. Tsairō kām ’dīyē:* “*ándi nīma ntserágē, nānémmō káśyē,*” *kéda tsairō kām ’dīyē pórōrō. Pérō tšítse, nā abāntsibērō létse, abāntsurō:* “*ngō tsairo kām ’di tsāna nānīrō,*” *kónō abāntsurō péroyē. Ába tšítse, tsúlūge, nā tsairō kām ’dībērō kádiō. Kadínyā, tsairōagā kígorō:* “*áfi rágū, tatoáni, nānīrō káššū?*” *kónō ába péroberē tsairoārō. Tsairōayē ába péroberō:* “*ándi kām ’disō kāmpigītē, nā pérōnémbērō ’kāmūrō rágē’ nyē káśyē,*” *kéda tsairōwayē ába péroberō. Ába péroberē mána tsairōwabē pántse, tsairowārō:* “*lénógō, belāndon kū bōnuwīa, bālīa árogō, kām pérōnīte kāmūrō tserágenātē nándi tšūrū,*” *kónō ába pérōbeyē tsairoārō.*

Tsairōa mána ába péroberē pántsā, wóltā, belāntsārō létsā, bōtsā; dīniā wágányā, tšītsā, káššō nā ába péroberō. Ába péroberō: “*ngō ándi tšyē nānémmō, mána bisgā nemēsagammātē, átemārō ándi nānémmō káśyē,*” *kéda tsairōayē ába péroberō. Ába péroberē mána tsairōabē pántse, tsairoārō:* “*nāmnógō, gūrēsénógō, dúgō wu lēneskē kásugun gábagá yífuskē, kúskē, nandīrō gábagāte kúskīa, mánānī nemēngintē nemēngīa, nándi pántsau,*” *kónō ába pérōbeyē tátoārō. Tátōa mána ába péroberē pántsā, náptsei. Nabgedányā, ába péroberē tšítse, kúllō gótse, kásugurō létši. Lēgányā, nā gábagá tsaládinnō létse, gábagá tšífū, wólte, gábagāntsūa nā tátoábērō tšī. Kadínyā, pérōntse bóbōtse; pérōntse kadínyā, tátoārō:* “*tátōānī, nándi kām ’di pérōye tīlō: ndúndorō yískē, ndúndorō dāmgin? ngō gábagāte, pátelei ndīrō réngē ntsádeskīa, ndúyāyē kām búrgo tsudúte, kágentse dátsenātē, šīma pérōnībē kóantsúgō,*” *kónō ába péroberē tátoārō.*

Tátōa sabarāta, ndúyē tsáneintse gótse, ndútorō sabarātī, ába péroberē sandígā tsurui. Ába péroberē pérōntse bóbōtse nā tsairō kām ’dībērō: pérō tšī. Pérō kadínyā, ába péroberē pérōntsúrō, gerāsán gótse, tšō: “*ngō, gerāsán áte nī berémnem, tatoáturō yē!*” *kónō ába pérōbeyē pérōntsurō. Pérō abāntsibē mána pántse, gerāsántse gótse, nā tátoābēn náptši.*

Pérō búrgōwa, ábayē nótšenī, tátōayē nótšanī: pérō ši kām tserágena ši nótšena. Ába péroberē létse, pántsen náptši, tátoāgā

gurétšin, tsánei ndútorō, “ndúyāye kām búrgo tsudúte datsenāté, šima pérōtibē kóā” tse, ši náptši, ába pérōbē. Pérō gerāsán berémurō badítši, tátōa líferāntsa gótsā, ndútō badítsei. Pérō búrgōwa, táta tserágenārō gerāsán káfūgurō berémťšin, táta wátse-nārō gerāsán kúrūgurō berémťšin: tátōa tsánei tsadúťin, pérō gerásám berémťšin, tsairōa tsadúťin, kau dábū tséťi, tsánei tsadúte datsení, pérō sandigā tsúrui, gerāsán berémťse, sandirō tšin, sándi tsadúťin. Kau lásar kitényā, táta gerāsán káfugūa, tsánei tsudúte dátši, táta gerāsán kúrūgūa, tsánei tsudúte datsení.

Aba pérōbē tšítse, nántsārō tši. Kadínyā, tátoārō: “koágesōbá dútū datsení tsáneité?” kónō ába pérōbeyē tátoārō. Táta tilō tšítse, tsáneintse gótse, ába pérōberō: “abáni, ngō wu kágē dūtéske dátši,” kónō táta tiloyē ába pérōberō. Táta tilō kágentse datsení. Aba pérōbē sandigā tsúrui. Sándi ába pérōbēga tsárui. Aba pérōbeyē: “tátoāni, wu nandirō, pérōni tilō, nándi kām ’dísō*) ‘pérō rágē’ nū, nánirō káššū, wu kām kéréngin bágō; átemárō gábagá yífuskē, tsánei ndirō réngē, nandirō ntsádeskē, pérōni bóboŋgē, nandirō gerāsán berémťse, ntsáde ‘nándi tsánei dútogō’ neškē; nándi tsánei ndútō badígou, wúyē nandirō: ‘kām búrgo tsudúte tsáneité datsenāté, šima kóā pérōnibégō’ neškē nandirō, nándi pánuwibá?” Tátoayē: “ába, ándi pányē mánānem, ngō kóā tsánei tsudúťena, šima kóā pérōbégō, kóā tsánei tsudúťení, ši kóā pérōbē gani.”

Pérō búrgōwa, kámpigī tátōa kām ’dibē ši kámgonō. Aba pérōbē, ši pérōntse, gerāsán berémťšinté, kóā tserágenārō káfūgurō berémťšin, ába pérōbē ši nótšení. Kóā wátšenārō kúrūgurō berémťšin, kóā ši nótšení. Pérō ši kóántse kéréťsena, abántse nótšení. Aba tátoārō: “kóā búrgo tsudúte datsenāté pérōťe góťšia, šima kídā tséde dúan, pérōťe āmpátsonō, kóā tsudúte datseníťe, pérō góťšia, kídā dúan tséde, pérō āmpátsonóbá?” kónō ába pérōbeyē. Tátōa kām ’di sándi tšítša, bēlāntsārō lēgēda: táta búrgo tsánei tsudúte datsena, pérōga kámurō gógonō. — Mána pérō búrgoábē wu pánesganāté, átema dátši.

*) for: ndísō.

III.

FABLES.

1. *Mána kúguiwa ñgampátu ābē.*

Ñgampátū tšítse pántsen, nā kúguiberō íse, kúguirō: “wúá nyúá sōbátē!” konō. Kúguiyē: “ni wúgā sōbārō serágemī?” konō ñgampáturō. Ñgampátuyē: “wu nígā ntserágeskī sōbārō,” konō kúguirō. Ñgampátū létse, pántsen nabgányā, tátāntse tsunótē nā kúguiberō: “léné, kúguirō gúllé: bālī tawátse, íse, belamáširō wúgā sárdugu,” tse tátāntsurō, nā kúguiberō šígā kinótō. Táta tšítse, pátō kúguiberō íse, kúguiga láfiátse. Kúgui tšítse, šígā kigorō: “táta ñgampátubē, yérmá nānirō kádīm?” Táta ñgampátubeyē: “wu yérmá kádiskō, yānī wúgā sunótō nānémmō.” Kúguiyē: “neméné, nemé yānémyē ntsunótenāté, neméné! wu pángē,” kónō táta ñgampátuberō kúguiyē. Táta ñgampátubē kúguirō gúl-tšia, šíyē: “wu lénge” tse, tsábā gótse, pántsarō légonō.

Légányā, kúgui tšítse, tátāntse bóbótse: “léné, ñgampátuga kóre, loktéfi belamáširō lényen?” gonō. Tátāntse abgátényā léturō, tátāntsegā bóbótse: “wólténé, áre, nírō mána tilō gúlñgē,” kónō tátāntsurō. Táta wólte, nā yāntsibērō kádiō. Táta kadínyā, yāntsíyē širō: “nā ñgampátuberō lénemā, šíyē mána neméntsegenāté, sūmōnem péremné, ñgalārō páné, ísemā, wúrō gúllé!” konō kúguiyē tátāntsurō. Táta létse pátō ñgampátuberō; ñgampáturō salámtsege; ñgampátū tšítse, nāntsúrō kilūgényā, táta kúguibē dāgáta. Ñgampátuyē táta kúguibēga kigorō: “áfirō yānémyē ñginótō nānirō?” kónō táta kúguiberō. Táta kúguibē “yāníyē: íseskē, nírō gulntséskē: ‘loktéfi tawányen belamáširō?’ Ñgampátuyē táta kúguiberō: “léné, yānémmō gúllé, gúbōgem kokóriō tsákia, tšítse, íse, lényē belamáširō: áfi šígā tsébuigō?”*) kónō ñgampá-

*) see § 281, 1.

tuyē táta kúguiberō. Táta kúguibē wólte, yāntsíberō íse, yāntsúrō: “wu nā ñgampátūberō, sunótemmāté, ñgō lénigē, tseskī,” kónō yāntsúrō. Yāntsiyē širō: “ñgampátuyē áfi gonō? mána nemétsenāté, wúrō gúllé, pāneskē,” tse tátāntsurō. Tátāntsiyē: “yāní, mána ñgampátuyē nemétsenāté, ‘lénemīa, yānémmō gúllé, gúbōgem kokóriō tsákīa, íse, lénýē: áfi šigā tsébui?” gonō yāntsúrō.

Yāntsiyē: “tátāní, lénógō, bónógō nēmdōn, wu mána ñgampátubē pángī,” konō tátāntsurō kúguiye. Tátōa kúguibē mána yāntsabē pántsā, létsā, bótsei, yāntsayē bótši. Kānēmtsa léttsēi, dúgō gúbōgem kokóriō kēakényā, ñgampátū pántse, tšítse, sabaráte, kúgui gurétsin, “íse, lénýen,” tse. Kokóriō ndirō tsákī, ñgampátū tsábā wútsin kúguibē, “íse lénýen” tse. Kúgui pántsen tšítseni, dīniā wátsi. Dīniā wágányā, ñgampátū pántsen tšítse, pátō kúguiberō kádiō, íse, kúguirō: “kúgui, tátānēm nānirō nótēm, ‘loktéfi tšínýen’ nēm, wúgā skigórem, wúyē tátānémmō: ‘lénemīa, yānémmō gúllé, gúbōgem kokóriō tsákīa, íse, lénýen’ neske tátānémmō, gúllesganāté, nírō gúlentseniba, ni pānēmin nānnēm, dīniā wágono?” kónō ñgampátuyē kúguirō. Kúguiyē: “yā ñgampátū, wúgā sóbāmārō skirágem kwōya, wúte dīniā búnyē, pányin tšínigē lúgeskin bágō,” konō ñgampáturō. Ñgampátuyē kúguirō: “ni áfi rīnēm, ‘dīniā búnyē lúgeskin bágō’ nēminté? áfi tsábālan degá?” konō kúguirō ñgampátuyē.

Kúgui ñgampátubē mána pántse, sabaráte, tatoántse bóbótse: “árogo, ñgampátuga yardúgēogō belamáširō!” Tátōa ñgásō tšítsa, tsábārō katumúngā, ñgampátū fúgurō kótse; ābgatányā léturō, táta kúguibē ndi ñgampátuyē tsétei: kúgui tsúrui, tátāntse ndi ñgampátuyē tsétāna. Kúguiyē: “yā ñgampátū, tsábāmārō gágendé, tátāni kām*) ndi támin?” kónō ñgampáturō kúguiyē. Ñgampátuyē: “tátānēm kām’dí tásganāté, sándi léturō**) dúnōntsa ganá, atemárō wu sandigā ñgántšin gónigē, lénýē.” Kúguiyē “ni átema tamánēm kwōyá, wúa nyúa sóbāndéte pártseyē,” kónō kúguiyē ñgampáturō. Ñgampátuyē “ni sóbā wánēmī kwōya, kolōntséskē, pānémmō létsāmmi” kónō ñgampátuyē. Kúgui tsábā pátobē gō-

*) § 201.

**) § 262.

gányā, ngampātū pārtse, kālā kúguibē tsétei; kúgui búrgū tsákin. Ām bēlabē pāntsei ngāsō, tšítsa, tsagáse, kašínyā, ngampātū kālā kúguibē tsétāna káššin. Ngampātū ām bēlabēga kirúnyā, kúguiga kolótse, tsegáse, káragāntsurō gágī.

Kúgui dāgáta; ām bēlabē kúguirō: “ni tsóli, ni, kúgui, tšínem, lénem, ngampātū sōbānemin? ándi búrgūnem pányē, nā-némmō tšyendé kwōya, nígā ntšétse, tatōānem ngāsō tsuróre, kárā-gāntsurō gágín,” kēda ām bēlabē kúguirō. Kúguiyē: “álla barga tsaké: nándi wúga semáguwī tšī ngampātubēn” kónō ām bēlabērō. Ām bēlabē širō: “kūtē komāndē áširnem tsáktšī, náten fúgun áte nyūa ngampātūa sōbátuwī! ngampātū šī búrgōn nígā kóntšī: ka-lānem lifē, náten fúgun, ngampáturō!” kēda ām bēlabē kúguirō. — Yímtēma ngampātūa kúguiwa sōbāntsa párgēda, kēda ām wúragē, wu pāngóskō. Áte dátši.

2. Mána gútsiganwa kókoābē.

Gútsigan létse, párī gēsgāben ŋgepal pítse, bótsēge, táta kál-tse, kílugū. Kílūgényā, létse, kómbū tátōāntsi bē mātārō; kómbū tsebāndin bógō, tátōāntse ngāsō kánārō) tsáširin: gútsigan ágō tšidēna nótšēni. Kábū pal tšítse, nā sōbāntsi bē lētse, sōbāntsurō: “sōbāni wu nānémmō kádiskō,” kono sōbāntsurō. Sōbāntsiyē širō: “áfī rágem, nānirō kádim?” Šiyē: “tatōāni kánāwa, kómbū nānyin bágō, atēmārō nānémmō kádiskō: wúrō búrgō sék-kelié!” konō sōbāntsurō. Sōbāntsiyē širō: “diniā wátšia, tšíné, kílūgurō lénem, kílūgūtē wūnem, kókō mbétsi kwōyá, wóltem, tšēm diniā bunétsia, léné, tšī kílūgubēn bóné, šínem áné, mús-kōnem áné, šimnem tsánné, kádeg némmem, nā túlon bóné, dúgō diniā wátšia, kókō tsálugū, nígā ntsáruia, wóltā, pāntsārō létsā, ámtsa pátobē ngāsō bóbōtsa, isa, nígā mús-kōn ntsátā, gérntsei: “áte ni sandirō manágemmi, kédeñ némné!” konō sōbāntsiyē gú-tšigánnō.*

*) § 149.

Ši māna sōbāntsibē pāntse, dīniā bunyēgānyā, gūtsigan tšítse; kúlūgurō lēgānyā, kókō ngāsō kaigāntsa yētsei; šīgā kerūnyā, lētsa, tsédiga nkībēn gerātei. Gūtsigan wólte, pāntsurō tse, bōgonō; bōgānyā, tawátse, kūrū wólte, kúlūgurō lētse, kókō šīgā tsārūni: ši ilān lētse, tši nkībēn bōtse, “nūsķi” tse, šīntse átse, mūsķōntse átse, tšīntse átse, šīmtse tsáktse, ši bōtsēna dūgō dīniā wāgānyā, kókō tīlō tšítse, “dīniā wátši,” tse; dēgārō kilūgēnyā, gūtsigan bōgāta ši tsūrui; wólte, lētse, kókō ngāsō bōbōtse: “ārogō, ngō āgō lagā, tšīnna pāndēbēn nūna, ngō ši bōgāta wu kīrusķō; kīrusgānyā, atēmārō wóltesķē nandīgā bōbōgosķō.” Kókō ngāsō tšítsa, šīgā tságā, kelugēnyā, gūtsigan, tši pāntsābēn bōgāta, sāndi ngāsō tsārui: sāndi nōtsāni, gūtsigan būrgōn sandīgā kōtsēna. Sāndi wólta, pāntsārō lētsa, šērēa ganātsa: “āfi dīyen? kām nāntse tsulūgena nōnyendē tse, tšīnna bēlāndēben nūna,” kēda. Āmtsa wūrāsoyē sandirō: “tšīnógō nāndi ngāsō lūgogō dēgārō, kām nūna āte gērū, yātū kūyintēn, kōlōnógō!” kēda āmtsa wūrayē sāndi ngāsorō. Sāndi ngāsō tšítsa, īsa, gūtsigan tsātā mūsķōben, ši tsātā, šīgā gértsei.

Gūtsigan būrgōwa, sandīgā tsūrui, sāndi nōtsāni; gértsei gūtsigāngā, kaigāntsa yētsei “gērūnógō, kōlōnógō! gērūnógō, kōlōnógō!” tsā, keigāntsa yētsei. Sāndi ngāsō gūtsigan gértsei. Gūtsigan sandirō manātsegin bāgō; ši sandīgā tsūrui. Gērtsā kūyinturō, šīgā kesātēnyā, gūtsigan šim pēremtse: sandiyē kerūnyā, sāndi ngāsō kānguleirō badītsei. Gūtsigan kókō kāngulei badītsāna kīrūnyā, tšítse, dātse, ngāfon sandīgā dātšin: nātsegīa, gōtšin, tsūndīn, fūgurō lētšin, gōtšin, tsūndīn. Kókō tsagāse, kābū pāntsārō īseitē, gūtsigānyē ngāsō tūlō tūlōn tsūndū dātši. Tšigāntse tsumbūli, tsābā pāntsibē gōtse, lētse; tātoāntse šīgā kerūnyā, kunōtei “yāndē kōmbū andirō tsūgutī,” tsā, tātōa ngāsō nā yāntsāberō kāsšō. Īsā, dāgānyā, yāntsa kókō tsūrō tšīgāntsibēn tātoāntsūrō fōktsege, tātoāntse ngāsō kókō tsābū, kānāntsa nui.

Gūtsigan, ši tšítse nā sōbāntsiberō lētse, sōbantsūrō: “sōbāni, māna bīsgā wūrō gūllesēmātē, mánāte kārīte: lēngē, tši kúlūgubēn bōngē, dīniā wāgānyā, kókō wūgā skerūnyā, sāndi wu nūsķi tsā, īsa, wūgā gēresā, sāsāte, bēlān kūyinturō wūgā kesātēnyā, — sāndi wu būrgōn sandīgā kōngāna, nōtsāni, sāndi ‘wu kánusķō’

tsā, wūgā géresei, — kúyinturō skesātényā, šim péremgē, sandigā kirusgányā, sándi šimni péremgana kerúnyā, ngāsō kángulei badígēda. Sándi badígédányā, wu tšineskē, sandigā ngāfon gáskin, tilō nágeskīa, gōngin, yundúskin, ndi nágeskīa, gōngē, yundúskin, ngāsō kábū pāntsa tsabándinté, wu yundúskē, ngérgenī tsumbūli; ngérgenī yimbúluskē, nā tátoāniberō kúskē, tatoāni ngāsō tsā nā-nírō, kókō tsúrō ngérgebēn, tátoānirō fókkeskē, tsábū, kánāntsa nuí,” kónō gútsiganyē sóbāntsúrō. Sóbāntséga wusátse: “alla barga tsaké, wúrō búrgō sekkélīmī,” kónō sóbāntsúrō.

Gútsigánwa sóbāntsúa búrgō fóktsa, létsa, kókō pāntsān náb-gatāyá, átegeima tsáde, tátāntsa āmpátsei. Kérmáté kókō kúlū-gulan yiltseyi, kām létšin, tsáruiya, ngāsō kédeg némtsei, “gú-tšigan íšin” tsā, sándi kárgū kérmayāyē. — Áte mána gútsigánwa kókōwābē wu pánesganāté, átema dátši.

3. Mána kenýéri kāmuntsúabē.

Kenýéri kāmüntse tátā kēámbō; tátā kēámbúnyā, kóántse bó-bótse, kóāntsúrō: “wu tsánei rágesgana máné, wúrō šē!” kónō kāmū kenýéribēyē kóāntsúrō. Kóā mána kāmuntsibē pāntse, kāmuntségā tsugóre “tsánei ilífi rágem?” kónō kāmuntsurō. Kāmuyē “wu kátigī kāmáunbē rágeskō” kónō kóāntsúrō. Kóā mána kāmubē pāntse, tšítse, nā kúguiberō légonō. Légányā, kúguirō: “yayá kúgui, wu nírō mánāni tilō, kāmuniyē gúlesēna, nírō gulentséskē, páné!” kónō kenýériyē kúguirō. Kúguiyē: “mánānem gúlesēné, páneskē,” kónō kúguiyē kenýérirō. Kenýériyē “yā kúgui, kāmūni bísgā tátā kēámbō; kēámbúnyā, wúrō ši tsánei ilífima wátši,*) kátigī kāmáunbē tserágō, kónō wúrō: áfi dískē, kátigī kāmáunbē pándeskē, šírō yískin?” kónō kenýériyē kúguirō. Kúguiyē: “degá, nírō búrgō tilō ntsekkéliskē, kátigī kāmáunbēte ni tšibándem: léné, dugulgúlimī bóbōné, kúgui bóbōné, ngampátū bóbōné, kéri bóbōné, búltū bóbōné, dzádzirma bóbōné, kúrgulī

*) § 332, 4.

bóbōné, kamáun bóbōné*), ngásō, bóbōnem, lógōné: “mártegenógō, árogō, külōni kátšimwa” nem sandígā logōnem; tseiya, ni kátigi kamáunbēté tsibándem,” kónō kúguiyē kenýérirō.

Kenýéri mána kúguibē pántse: ām šígā tserágenāté ngásō bóbōtse: nāntsúrō kašinyā, ši sandígā logótse; sandíyē lógōntse pántsa, wólta, pántsarō lēgeda. Lēgedányā, dínā wāgányā, búrgon dugulgúlemī tšítse, bānōntse gótse, kátsagāntse gótse, külō kenýeriberō lēgónō. Lēgányā, kátsagāntse tsédirō kóktse, bárērō badígōnō. Kenýéri tsúrō külōntsibēn náptsena, dugulgúlemī bárētšin, kúgui kádiō. Kúgui kadínyā, kenýérirō: “ndú fugúnyin tsō?” kónō kenýérirō. Kenýériyē: “ngō, dugulgúlemī tsena bárētšin,” kónō kenýériyē kúguirō. Kúgui dugulgúlemī kirúnyā, gótse tsúndi; kindúnyā, kúgui bárē badítsi, bárētšin.

Ngampátū tšítse, külōrō kádiō. Kadínyā, kenýérirō: “yā kenýéri, ndú fugúnyin tsō?” gányā, kenýériyē, “dugulgúlemī tsō.” Ngampátuyē: “nda dugulgúlemī?” gányā kenýériyē “dugulgúlemī kúguiyē tsúndi” gonō; “nda kúguité?” — “túgō kúgui bárētšin.” Ngampátū létse, gótse, kúguigā tsúndi; ngampátū ši tilōntse bárētšin.

Kéri tšígōnō, tšítse, tse; külōrō kadínyā, kenýérirō: “yā kenýéri, ndú fugúnyin tsō?” tse kenýérigā kigōrényā, kenýériyē širō: “dugulgúlemī tsō.” Šiyē: “nda dugulgúlemī?” tse kenýérigā kigōrényā, kenýériyē: “dugulgúlemī kúguiyē tsúndi.” Šiyē: “nda kúguité?” — “Kúgui ngampátuyē tsúndi.” “Nda ngampátutē?” — “Ngō, ngampátuyē bárētšin.” Ngampátū kériyē gótse, tsúnde, kéri ši tilōntse**) külōlan bárē badígōnō.

Búlte tšígōnō; tšítse, külōrō kadínyā, kenýérigā kigorō “ndú fugúnyin tsō?” tse kigōrényā, kenýériyē búlturō: “fugúnemin dugulgúlemī tsō.” Šiyē: “nda dugulgúlemī?” — “Dugulgúlemī kúguiyē tsúndi.” “Nda kúguité?” — “Kúgui ngampátuyē tsúndi.” “Nda ngampátutē?” — “Ngampátū kériyē tsúndi.” “Nda kéri?” — “Túgō kéri bárētšin,” kónō kenýériyē búlturō. Búltu kéri tsúrui; kirúnyā, létse tsétā, tsúndi. Kindúnyā, búlte létse, bárē badítsi.

Badígányā, dzádzirma tšítse, bānōntse gótse, külōrō tši. Ka-

*) § 204.

**) § 205, 4.

dínya, kenyérigā kigorō. Kigorényā, kenyérijē širō: “dugulgülemī burgótse,) isō,” gányā, šijē: “nda dugulgülemtē?” — “Kúgujiyē tsündi.” “Nda kúgujtē?” — “Ngampátuyē tsündi.” “Nda ngampátutē?” — “Kérijē tsündi.” “Nda kérijtē?” — “Bultiyē tsündi.” “Nda búltu?” — “Túgō ši bārētšin.” Dzádzirma búltugā kirúnyā, tse, šigā tsétā, tšétse, búltegā tsébū, bārē badītsi.*

*Badigányā, kurgulī tšitse, bánontse gótse, kúlorō tši. Kadínyā, kenyéri náptsena, kurgulī tsúru. Kirúnyā, “yā kenyéri, ndú búrgo fúgúnyin isō?” gányā, kenyérijē širō: “dugulgülemī isō.” Šijē: “Nda dugulgülemtē?” — “Kúgujiyē tsündi. “Nda kúgujtē?” — “Ngampátuyē tsündi.” “Nda ngampátutē?” — “Kérijē tsündi.” “Nda kérijtē?” — “Bultiyē tsündi.” “Nda búltutē?” — “Dzádzirmayē tsündi?” “Nda dzádzirmātē?” — “Dzádzirma túgō ši bārētšin,” kónō kenyérijē kurgulirō. Kurgulī fúgúntse wúgányā, dzádzirma bārētšin**) tsúru. Kirúnyā, létse, dzádzirma tsétā, móltā, dzádzirmagā tšétši. Kétsínyā, létse, bārē badītsi.*

Badigányā, kamáun tšitse, bánontse gótse, kúlorō tši. — Sándi ngásō, kenyéri sandigā búrgōn kótsena, sándi nótsáni. — Kamáun kenyérigā kigorō: “yā kenyéri, ndú fúgúnyin isō?” gányā, kenyérijē širō: “dugulgülemī isō.” Šijē: “nda dugulgülemtē?” — “Kúgujiyē tsündi.” “Nda kúgujtē?” — “Ngampátuyē tsündi.” “Nda ngampátutē?” — “Kérijē tsündi.” “Nda kérijtē?” — “Bultiyē tsündi.” “Nda búltutē?” — “Dzádzirmayē tsündi.” “Nda dzádzirmātē?” — “Kurguliyē tsündi.” “Nda kurguljtē?” — “Kurgulī túgō ši bārētšin,” kónō kenyérijē kamáunnō. Kamáun mána kenyéribē pántši. Kenyéri ši búrgōwa, kamáun nótseni. Kenyéri márbā látse, kándan kolótsege, tši márbābē bútsin tsáktse, káti pítsegena. Kamáun ši tsúrāni. Nā kurguliberō lēgányā, kurguliga lebálārō tsétā, šyúa kurgulīwā lebálā tsáde, wóltā, létsā, márbārō kamáun tsukkúri. Kikkurúnyā, kurgulī ngáforō wólti. Wolgatényā, káragāntsurō létši. Lēgányā, kenyéri tšitse; nā márbāberō kadínyā, kamáun tsúro márbābēn tsúru. Kirúnyā, létse, tšénāntse gótse, tse, kátigī kamáunbē tšesírte, gótse, nā kámuntsibērō keátō. Keátényā, “ni tsánei ndásosō wánemmi, kátigī

*) § 303, 1.

**) § 221.

kamāunbē rāgésō' nem wūrō gúllemmāte, kū wu Állayē bānāsege, ágō rōnémyē tserágenáté, wu nūrō kúskī, ŋgō ši," kónō kenýériyē kāmuntsurō. Kāmū tšítse, kátigī kamāunbē nā kóāntsībēn tsémāge, tatoántse tsuróre, kátigī kamāunbēn tsákkonō. Yímtēma kenýéri kāmuntsūa átemā kédō.

Kāmū kenýeribē, ši, kóāntse búndī dīniābē ŋgāsōga búrgōn kótsēna, kāmū ši nótsēní; kóā šigā búrgōn kótsēna, ši nótsēní. Yímtēma nōgónō kóāntse búrgōwa. Kérmáté ndúyāyē búrgōwa, tsáruiya, šírō: "kām áte, búrgōntsé búrgō kenýeribē gadi," tsá-nyin kām búrgōáturō. — Áte dátši.

4. Kárabū dēlāwa búltuābē.

Dīniā kánā kadīnyā, ām 'gāsō kánāyē tsétei: kómbū bágō. Nā létsa, kómbū mátsedāna nótsāní: ndúsō pántsān náptsāna, ādém-tei. Kábū tilō búltu tšítse, káragārō, kómbū mátārō lēgányā, dā-gel sandī ŋgubu kúlūgulan kasáltei; búltu létse, sandírō dátsegi. Dāgigényā, búltu dāgelsogā kígorō "mártegenógō, wúyē tígīni kádāfūa nándon kasáltéskē!" tse búltiyē dāgelsogā kígorō. Dāgel-soyē šírō: "Yā búltu, kúlūgūté dlla ganátse: áre, kasáltené!" tsā dāgelsoyē búlturō. Búltu mána dāgelsobē pántse, dāgelsogā tségā, kúlūgurō támmū, kasáltei. Dāgel¹⁾, sándi nótsāní, búltu kómbun-tsārō²⁾ kádiōté³⁾; sándi kasáltei. Búltu búrgōwa: dāgel tilō dábubēn⁴⁾ tsétā, ŋkírō túttsege, tsédīga ŋkībēn gerátši. Dāgel, sándi nótsāní, kasáltā dāgányā, pántsārō létsei. Lēgedányā, búltu wólte, tsurō ŋkībērō gáge, dāgel tsétsēna gótse, pántsurō létši.

Dāgelsō pántsārō lēgedányā, kámsta tilō tsárūni; dāgel kúrantsátiyē: "ándi ŋgāsō pátorō tšyē, kámdē tilō bágō: ndárārō kargágō?" tse, ámtse kígorō. Kígórénýā, ámtse sándi nótsāní; kúra dāgelbē pántsēn némtse⁵⁾ náptši. Nabgányā, dīniā wāgányā, ámtse ŋgāsō nántsúrō tsa, kúlūgurō kasálturō áptei; áptā, létsā, kúlūgu kepāndényā, búltu nántsārō tšī. Kadīnyā, dāgelsoyē búlt-

¹⁾ § 334, 1.

²⁾ § 181.

³⁾ § 324.

⁴⁾ § 134.

⁵⁾ § 303, 7.

turō: “yā búltu, ni bísǵā nāndérō ísem, andyúa nyúa tsúrō kúlūgubēn kasáltē, pátorō lēgeiendeā, kámdē tilō ruiyendé: níba kām-déte tām?” tsū dágelsoyē búltugā kéogorō. Búltuyē dágelsorō: “wúa nandyúa tsúrō kúlūgubēn kasáltē, ándi ngásō déǵārō lūgē, tsábā pāndébē gónyenāté, muskónyin dágel kāmāndō yētséskē gón-gana súrúbá? tigényin bū rúba? wúrō nembárbū kéresegewi?” kónō búltuyē dágelsorō ¹⁾. Dágelsō ¹⁾ mána búltubē pántsā; dágelsoyē búlturō: “áte nāndérō ísem, ntsúruiyendé ²⁾: nígā ntsúruiyēya, ándi ngásō tsáptē, nígā ntšétšyē,” kēda dágelsoyē búlturō.

Búltu mána dágelsobē pántse, pántsurō létši; létse, bōǵányā, dīniā wāǵányā, tšítse, kúlūgu, nā dágelsō kasálteirō — koúntse ³⁾ ganá gótse, gerátse, — íši. Kadínyā, kúlūgu, kārǵángányā, tsédiga késgāben gerátse; dágelsō ísa, kasáltei, ši tsúrui; dágel šigā tsárūnī. Ši koúntse gótse, mbélátse, kálā dágel tilobē koúnyin bákse, dágel nkírō tsúkkurī. Kikkurúnyā, dágel amāntse ngásō tártā, pátorō létsei. Búltu létse, dántse gótse, pántsurō létši.

Lēǵányā, málam délá tšítse, nā búltuberō kádiō. Kadínyā, búlturō: “yā búltu, nānémmō kádiskō,” kónō búlturō málam dé-lāyē. Búltuyē: “áfi nányin mánemin?” kónō málam délārō. Málam délāyē: “kāmūnisō, tátānisō, ngásō kǵnāwa, kómbū bǵō, atemārō nānémmō kádiskō: mártegeǵé, tsábā kómbubē wúrō pēlē-seǵé!” tse málam délāyē búlturō. Búltu mána málam délābē pántse; „léné, pánemin kū bónemīa, bálīa sēbān áre, nā kómbū pándeskē, búskinté, wu nírō pēlētšiguskō,” kónō búltuyē málam délārō. Málam délá mána búltubē pántse, pántsurō wólte, létse, bótse; dīniā wāǵányā tšítse, nā búltubērō íši. Kadínyā, “yā búltu, mána wúrō bísǵā gúluseǵmāté, atemārō nānémmō kádiskō,” kónō málam délāyē búlturō. Búltu mána málambē pántse tšítse, fúgurō kótse, málam délá šigā tséǵei ngáfon, kúlūgu dágelsō kasálteirō létsei. Lēǵedányā, kúlūgu kārǵǵedányā, gédī késgāben gerátā, náptsei. Napkédányā, dágel ngásō kasálturō ísei; ísa, kasáltei tsúrō kúlūgubēn; búltu tsúrui. Búltu kirúnyā, málam délārō: “yā málam, ni wúrō ‘kǵnāwa’ ⁴⁾ nēm, sugóreǵmāté, ngō áǵō wu búskinté, nírō pēlētseǵuskō: ni búrgō dim, lénem, támīa — wu

¹⁾ § 209.²⁾ § 236, 2.³⁾ § 125, 4.⁴⁾ § 162.

wólteskē, pányin námgiā, — ni állā logónem, állāyē bānāntsege, pándem támia, nānirō kútem, wúa nyúa gértē, nīyē kágenem góné¹⁾), wúyē kágē góngē,” kónō búltuyē málam dēlārō.

Málam dēlā mána búltubē pántse, tsítse, rúntsen gerátī. Búltu tsítse, pántsurō lētši. Málam dēlā gerátēna, dágel külūgulan kasáltei, ši tsúrui. Kirúnyā, tsítse, fúgūntsa káptse²⁾), nkírō gágī. Kargágényā, ši málam dēlā nkí nótse, lúptse, nā dágelsōberō lēgányā, ši lúptse: dágel šigā tsúrui bágō, dágel kasáltei, ágō tsúrō nkíbēn degána nótšāni. Málam dēlā ilān kálāntse dēgārō tsetúlūge, dágel tilō tsētā, kásse, tsúrō nkíbērō tsákī. Kēakényā, nkí kántsā dágelbērō gáge: dágel nui. Dágel kanúnyā, ši tsētā, mbátse, létse, kúyinten, dágelntse múskōnwa³⁾), tsúlūge; dágelntse gótse, nā búltubērō légonō. Lēgányā, búlturō: “yā búltu, wúrō ágō dīmī: wu kánāwa, nā kómbubē pēlēsegem, wu lēneskē, állāyē bānāsege, kómbū pēlēsegemmaté, wu pándeskī, ngō ši; áre, gérte, kágenem góné, kágē šé!” kónō málam dēlāyē búlturō. Búltu mana málam dēlābē pántse, tsítse, tsénāntse gótse, dā múskō tilō kámtse, málam dēlārō keínō. Málam dēlā dántse múskō tilō tsémāge, pántsurō lētši.

Lēgányā, kúrū dīniā wátši. Kúrū tsítse, nā külūgu dágelsō kasálteirō tse, gerátī; ši gerágata⁴⁾), dágel nótšāni; sándi ngásō tsa külūgurō. Katumúnyā, málam dēlā sandigā tsúrui, sándi kaláindō tsádin tsúrō külūgubēn. Málam dēlā lúptse, nā dágelsō kaláindō tsádinbērō⁵⁾ kádiō. Kadínyā, dágel tilō kúra mbélātse, tsétei. Dágel búrgū kēakényā, amāntse ngásō tsagási. Kēagasényā, málam dēlā tsētā, tsergére, kálārō⁶⁾ gótse, tsábā pátobē gótši. Ši lētšin, rúntse souargáte: “búltu, ši páton náptsena, wu tseskē, dā yētseskē, góngē, nāntsúrō yáskia, ši tsítse, nányin tsémāge, wúrō ganá šia, ši ngubū gótšin” tse málam dēlā rúntse nemētšin, dántse múskōnwa. Tsítse, dántse gótse, tsábā pátō búltubē kolótse, tsábā pántsibē gógonō. Búltu gurétšin málam dēlāga; ši tsúrui bágō.

Búltu málam dēlābē búrgō nótse: búltu tsítse, létse, tsábā dēlābē fúgūn káptse, gerátēna; dēlā dántse gótse, tsábā pān-

¹⁾ § 238.

²⁾ The more common form is *kámtse*, without change of the character.

³⁾ § 183.

⁴⁾ § 212.

⁵⁾ § 155, 17.

⁶⁾ § 183.

tsibērō gágēna, pāntsúrō lētšin. Búltu fúgūn nábgata, létse, ná-tsegī. Nāgigényā, búltu tšítse, fúgūntsen dátši. Dāgányā, délāyē dántse múskōnwa, búltugā kirúnyā, dátši. Dāgányā, búltu tšítse, málam délārō: “yā délā, nándi kām kúbēté kámyē nandirō ngalā tšideni: wu pányin námga, ni tšínem, ísem, wúgā logónem, ‘wu kánāwa’ nem, ‘kāmūni kánāwa’ nem, ‘tátāni kánāwa’ nem¹⁾, wúgā logónem, wu lógónem pángē, wu nīgā bóbōntseskē, tšíngē, fúgurō kóngē, ni ngáfōn ségām, nā kómbūberō lényē, wu nírō nā kómbubē pēlētsegeskē, ‘kómbūtē állāye bánāntsege, pándēmā, kúte nānirō, wúa nyúa rényē’ neske, gulengasgányā, ni lénem, kábū tilō dā pándem, nānirō kigutēmā, wu tšíneskē, dā kámge, kágenem ‘tšískē²⁾ kágē góngē, nabgasgányā, kū wóltem, nā dābērō lénem, állāye bánāntsege, dā kibándēmā, ni tsábāni kolónem, tsábā pānémbē gónem, lénem: wu nírō ngalā diskē, ngalā diskānté wánēmī kwōya, kútē níyē dā, gónemmayē³⁾ dā, nándi ndísō dāni, pátorō létsammí,” tse búltuyē, málam délāga kitā. Kitányā, syúa málam délāwa móltā, málam délā dā širō kolótsege, tsegáse, pāntsúrō lētši. Búltu dā gótse, pāntsúrō lētši.

Lēgányā, — málam délā, ši, búndi ngásō káragābētē, šima málamtságō: ši kargún ‘gubū nōtsēna. Pāntsúrō kadínyā, pálte, keári kámmō wóltsē, nā búltubērō légonō; búlturō létse; “búltu, ni wúgā nōsemmība? kóá málam délā nānirō kádiō, wúrō, ni agóntse káragān állāyē širō tšinna, ni kámmem tsábālan, nántsen mágem, šígā kógōnem, légonō: nite kóá málam délāte, nōnemmbā? ándi dā káragābē ngásō šima málamdégō, ni pānemmbība? agóntse, kámmem tsábālan, mágemmātē, tūlūgé, kúte kérmāma, málammō yáskē, agóntse yískē: kuṅgútorō wánēmī kwōya, léneskē tatoáni bóbōneskē, ísa, nīgā ntsargére, nānirō tságūte, wu nīgā táskē, tšéngē, yáskē, málam délārō yískē, ntsepátke”, kónō keáryē búlturō. Búltu mána keáribē pángányā, kárgentse kámti, tigíntse ngásō olótsin, ágō tšidenā nōtsēni, keári dāgáta, šígā tsúrui. Ši tšítse, belágāntsúrō gáge, dā nā málam délāben tsémāgena tsúrō belágāntsibēn gótse, dégarō tsetulūge, keári dāgátārō tšō; keári dā

¹⁾ comp. § 204.

²⁾ stands for *ntšískē*, by way of aphæresis.

³⁾ § 333, 1.

tsémāge, dátsena. Keáriyē búlturō: “kúté kótsi: náten fúgun ágō málam dēlābēté lénemī tsányin, wu pānēskā, wu nīgā belāga kolóntsegesganāté ni tšilūgummi; kúte lebála dátši; bālī áte labárnem dibibē pānganī!” tse keáriyē búlturō. Keári dā málam dēlābē gótse, búltegā pāntsen kolótse, káragāntsúrō lēgónō.

Búltu ši tsóli: málam dēlā ši agó ngubu nótse, wólte, kálāntsegā kárunyin sámtse, keári kámmō wóltse, nā búltubērō lēgonō, búltu, ši nótse.

Yimtema búltua dēlāwa ndüyē kāmāntsegā tsúruiya, kārāntsīn bágō: búltuyē dēlāga tsúruiya, kārāntsīn bágō, dēlāye búltegā tsúruiya, kārāntsīn bágō. — Atema kárabū dēlāwa búltua kánā loktábē, tsā, wu pānēskē, gulentsésganāté, átema dátši.

5. Mána kenýérīwa búltuābē.

Kenýérīwa búltua létsā, káragān náptsā: búltu létse, dā tšétse, gótse, nā kenýéribērō kádiō. Kadínyā, kenýérirō: “ngō, dā kúski, léné, kánu kúte, dándē wárnyē, gériyē,” kónō búltiyē kenýérirō. Kenýéri tšítse, kánu mātārō, tsábā gótse, ganá lēgónō. Lēgányā, kánu tsúrūnī, wólte, nā búltuberō kádiō. Kadínyā, búlturō: “yā búltu, wu, kánurō sunótem, lēgasgányā, kánu rúsganī, wólteskē, kádiskō,” kónō kenýériyē búlturō.

Búltu, kéngal Pótēn tsúkkūrīn, kirúnyā, “kánū” tse, tšítse, kenýérirō: “dándē wúné, dúgō lēnēskē, kánūte kúteskē,” kónō búltiyē kenýérirō. Kenýéri mána búltubē pāntsī. Pāngányā, sabaráte, búltegā gurētšin. Búlte létse, “kánu kúskin,” tse, nā kéngalbērō létsī. Lēgányā, kéngal tsúkkūrī. Kikkurúnyā, wólte, nā kenýéribērō tse, kenýérirō: “wu nā kánubéturō lēgasgányā kánūte rúsganī,” kónō kenýérirō búltiyē. Kenýéri dā ngāsō belāgārō tsákēna, búltu dā tsúrūnī, kenýérirō: “nda dándē? ‘gúrēné, dúgō lēngē, kánu kúskē’ nēskē, nírō gulentséskē, wu lēnēskē, ‘kánu kúskin’ nēskē, kánu rúsganī, wólteskē, kadisgányā, dā ngāsō) wu rúsganī: ndārā dátē kēákem? wúrō gúllé, pānēskē?”*

*) § 209.

kónō búltiyē kényérirō. Kényériyē búlturō: “ngō, kām ’dí tsúrō belágābēn tsálugū, dátę gótsā, belágāro támu: degá, wu belágá-turō gágęskia, ngáfareinem wúrō ásegené, dátę ngáfareiném mó yirgegęreskē), túlūgé!” kónō kényériyē búlturō. Kényéri belágārō gágę, búltu širō ngáfarei átsege, kényéri ngáfarei búltubē tsétā, gęsgā kóktse, gęsgārō ngáfarei búltubē tsergegęre; dāgányā, búlturō: “dátę ngáfareiném mó yirgegęreskē dátši: kásené, dęgārō túlūgé!” gonō kényériyē búlturō. — Búltu ši tsóli, kényéri šigā búrgōn kótsena nótseni; dā tsergegęrō tse, ngáfareintsę kásšia, kíbū. — Kényéri širō: “kásené!” tsényin; ši kásšin, kúllugorō tegęri: gergátse, dúnōn kasgányā, ngáfarei kámti. Ngáfarei kamgatényā, búltu kényérigā tsúrūni: kényéri tsúrō belágābēn dāntsúa gerátęna, búltu tsúrūni.*

Búltu tsábā gótse, káragāntsúrō abgátényā, létšin, ši kām ’dí tsúrui. Kirúnyā, kunótin: “dā pándęskī” tse. Máfundi kām ’dí sandiyē búltu kerúnyā, kunótei, “dā pandé” tsā, kunótei. Búltu išin nántsārō; sandiyē nā búltubērō tsei, tsa, kálā fókķęda; kálā fókķędányā, búlte tšítse, “máfundi kām tilō dā pándęskī” tse, kęntārō badigányā, máfundi šigā áfimārō tsúrūni, kánnūntse tsángātšin; kánnu tsángátse, tsetúlūge; kámántse gęsgā tsúgūte, kánnūntsa fútsā, kánnu gęsgā tsétā; tšigányā, kóá tilō tšítse, nā búltubērō lęgányā, búltu kóagā kirúnyā, tšítse, “nā kóabērō lębálārō tšęskin” tse, badigányā, kóá súmō tilō búltubē tsétā, kásę, múktse, kánnurō tsáke; kánnu ganá pāngányā, kóá súmō gótse, tširō tsáke, tsęgerin: búlte tsúrui kóá súmō tsęgeringā. Búlte kirúnyā, “kóá súmōni kámtse, tsęgerinnátę, dāngia, wúgā dębesadāni” tse tse-gáse, káragāntsúrō kargágō.

Kényéri ši búlturō: “áre, wúa nyúa sóbátę,” tse; búltu ši tsóli, kényéri šigā búrgōn kótsena nótseni: ngáfareiyē bágō, súmōyē bágorō, kényériyē búlturō tsęgde, nęmsóbāntsa párgęda, kęda wu pāngóskō. — Áte dátši.

*) Besides this form there is another, viz. *yirgęreskin* which is given in § 78, as being the more usual one.

6. *Kárabū kúguiwa kamáunwābē.*

Kamáunwa kúguiwa “ndúndē kombú ngubu tšibū?” tsā kām-pigigáta; kām-pigigatányā, kúguiyē kamáunnō: “wu nígā kómbūn kóntseskī” gonō; kamáunyē: “ni kúgui tšini tilōma tīmī, wúrō ‘kómbū mbūn kósemī’ nemin? námne, dīniā wátšia, wúa nyúa káragārō lényē, ndúndē yāyē kām kómbuyē šīgā tsétin bágōte ándi tširuiyē,” konō kamáunyē kúguirō.

Kúgui mána kamáunbē pántse, pántsen bōgányā, dīniā wā-gányā, tšitse, sabaráte, nā kamáunberō kádiō; kadínyā, “kamáun, ngō dīniā wátši, tšiné, lényē káragārō, kómbundē mányē, buiyē!” tse kúguiyē kamáunnō. *Kamáun mána kúguibē* pántse, sabaráte, tšitsa, tsábā kérágābē gógēda: gótsa, létsa; káragā kebāndényā, kúguiyē kómburō badītsi, kamáunyē kómburō badītsi. *Kamáun gēsgáfiyāyē* tsúruiya námtse, tsébui; táta gēsgáfibēyāyē¹⁾ tsúruiya kámtse, tsébui. *Kúguiyē tsédi kúšyētšin, kulífiyāyē* tsúruiya gótse, tsúndin. *Sándi ndisō kómbúntsa mātsei, tsábui, dúgō kau dábū* kítényā, kamáun tsúrōntse kómbuyē tsómbulī, kánāntse nui: létse, gēdi gēsgāben bótši; bōgányā, kúgui šīgā tsúruī, kúgui, kánāntse nūnī, tsédintse kúšyētšin, kómbū mātse, tsébui.

Dīniā dūargányā, kúgui tšitse, nā kamáunberō kádiō; ka-dínyā, kamáun, ši bōgáta, kamáunnō: “yā kamáun, ni wúgā kómbūn kósemin nem, kómbū wúa nyúa badigeiēndeā, ni kómbū ganá yíbbūmīa²⁾, ni “sėti” nem, ísem, káfīālan bōgam: tšiné, wúa nyúa kómbūnde mányē buiyen, dúgō dīniā bunétšia, lényē, bōnyē, wátšia badínyē!” konō kúguiyē kamáunnō. *Kamáun gergátsi, mána kúguibē pāngányā; tšitse, kómbū badītsi; badigányā, gēsgā* ndásōyāyē tsúruiya, námtse tsébui; kálū gēsgābē ndásōyāyē tsúruiya, píttse tsébui. *Dīniā lémtē badigányā, kamáun kánāntse nui; létse, nā túlon bótši; kúgui šīgā tsúruī. Kúgui tsédintse kúšyētšin, kómbū* mātse, tsébui; kēngal kikkurúnyā, kúgui wólte, nā kamáunberō íse, dágonō, kamáunnō: “ni wúgā kómbūn kósemin nem kām-pigisemmāté, dīniā lémtši, wu kómbuyē sētenī, ni ‘sėti’ nem, ísem

¹⁾ § 189.

²⁾ *yíbbuskin* has the same meaning as *búskin* and is less frequently used. *tšibū*, in the first line of this page is the Future of *búskin*.

bónemmaté: báliá sébān wúá nyúá badínyē kómburō!" kónō kúguiyē kamáunnō.

Kamáun mána kúguibē pántse; bogedányā, dīniā wágányā, kúgui tsítse, nā kamáunberō íši, "yā kamáun, sabarátené, káragándérō lényē, kómbundē mányē, buiyē!" gányā, kamáun tsítse, dāgányā, šīgā dēgágayē tsétei; dēgágayē kitányā, dátse, dēgága kidényā, kúgui dēgága kamáunbē tsúru; kirúnyā, tse, dēgága kamáunbē kúšyētšin šin, kamáun šīgā tsúru. Kamáunyē: "kúgui, kú kábūnde yásge kómbū buiyen, wúyā kómbuyē sētín, ši ganá laga, kómbuyē šīgā tsétín bágō; dēgága kidesgányā, ši tse, dēgágāni kúšyētšin, tsúrōten kómbūwa tse, wu šīgā rúskin: kúguiyē áte, wúá šyúá nā tilon námnyēya, wúgā kolósení," tse kamáunyē kúguirō.

Yímtéma kamáunwa kúguíwa nemsóbāntsa pártsā: kamáun káragārō létse, kúgui páton nábgonō.

Bornūten kām létse, kúlōntse dábū káragāben tsáltse, argemtse tsenāte, ngáfelintse tsenāte, bārētse; kombútšia, kamáun tsúruíya, íšin kúlōtúrō; íšia, argémnem tsúruíya, bibítšin; ni šīgā rúmīya, gerátem, wóltem, pátorō lénem, kúgui múskōn tām, nāntsúrō íse-mīya, kúguitégā múskōn bánnemīya, kúgui tsírīya, ši sō kúguibē pántšīya, tsegáse, káragāntsúrō gāgin; Kām kúlōntse tsúrō káragāben degánáté kúlōntsúrō kamáun íšinya, áte gadīma Bórnun tsádin, ándi ruíyenáté. Yímtéma kamáunwa, kúguíwa sóbāntsa pártsā, ndúyē nā náptentsibēn nábgonō. Áte dátši.

7. Mána gúbōgúmwa kamáunwābē.

Kamáunwa gúbōgúmwa pérō tilō kāmurō tamágeda. Tamágedányā, gúbōgum burgótse tsítse, dīniā kau nā pérōberō íse, šúa pérōa neméntsā nemétsei dúgō dīniā búnyégányā, gúbōgum tsítse, pántsúrō létši. Pántsúrō légányā, kamáun "dīniā bunyétši" tse, káragāntsen tsítse, nā pérōberō kádiō. Kadínyā, kamáun ši gúbōgúmbē kírū. Kirúnyā, pérorō: "ndú pátóturō kú ísō?" konō pérorō. Péroyē: "ndúma ísení*), ši tsédin rúmmáté sī kamma

*) § 235.

gani, wuma kásgār góngē, pátō pērāngō,” kónō péroýē kamáunnō. Kamáun tšítse, létši. Lēgányā, gúbōgum wólte*) kádiō nā pērōberō. Kadínyā, pērōrō: “šī tsédin rúsganāté, šī kamáunbē ntsáfōn,” kónō pērōrō gúbōgúmyē. Péroýe gubōgúmmō: “šī tsédin rúmmāté, šī komáunbē gani: wuma kúru tsédin ganángē, ágō báskō,” kónō péroýē gubōgúmmō.

Gúbōgum búrgō pérobe nótši, gúbōgum pátorō léturō wátse, šúa pērōa náptsāna dúgō pērō māsena tséde, gubōgúmmō tšō; gúbōgum māsena tsébū. Dāgányā, tšítse, dígallan bógonō. Bōgányā, gubōgúmgā kánemyē gótši. Kánemyē gōgányā, kamáun, dínā bunyétse kirúnyā, tšítse, pátō pērōberō kádiō. Kadínyā, nēmmō gáge, “dígallan námgin” tse, dígallan nabgányā, gúbōgum bōgátabē dúnōntselan nábgonō. Nabgányā, gúbōgum kánemlan “áfi sebandō?” tse, tšigányā, kamáun dúnōntselan náptsena; gúbōgum búrgū kēakényā, komáun tšítse, tsegáse, káragāntsúrō létši. Lēgányā, gúbōgum tšigányā, teṅgērese, pántsúrō légonō. Lēgányā, gúbōgum kárgun tséde, dúnōntse kimērénnyā, tšítse, káragārō légonō, komáun melátārō. Lēgányā, gúbōgum kamáun bōgáta létšin tsúrui. Kirúnyā, gúbōgum ílān létse, šim kamáunbē šim tilō tsóktse šimgā tsetúlugī. Kamáun kánemnyin tšigányā, šim tilō bágō. Kamáun šim tilon gubōgúmgā kirúnya, gúbōgum tsegáse, belāntsúrō létšin; kamáunyē kírū.

Kirúnyā, kamáun létse, náptse, kúrguliga dōgónō. Kúrguliga dōgányā, kúrgulī nāntsúrō kadínyā, “yā kúrgulī, wu pānyin bōngana lénginté, gúbōgum tse, šimni tilō tsetúlūge, tsegáse, pántsúrō légonō; atemárō wu nígā bóbōntseskē: bānāsegené, kríge yátē, béla gubōgúmbē ṅgēremnyēogō!” kónō komáunyē kúrugulirō. Kúruguliyē mána kamáunbē pāngányā, wólte, létse, búndi káragābēté ṅgāsō bóbōtse, nāntsúrō kašínyā, šíyē amāntsúrō: “árogo, lényogō, kamáunnō bānāgigō, gubōgúmyē šimtse kitúlugo tse wúgā bóbōse, wúrō gúlesgonō ‘mártegené, léné, búndi káragābēté ṅgāsō bóbōné, kúte nānirō, lényē, béla gubōgúmbē ṅgēremnyogō!’ tse kamáunyē wúrō mánāskigunō,” konō kúruguliyē búndi káragābē-

*) § 303, 8.

sorō. Búndi káragābē mána kúrugulibēga pántsei. Pāngedányā, ndúyē létsā, pántsān sabarátā, krígurō ábgāta, bēla gubōgumberō.

Ábgatányā, kergége sandígā tsúrui. Kirúnyā, kergége tsegáse, nā gubōgumberō labár kígutō, gubōgúmmō: “yā gúbōgum, tógō kamáun búndi káragābē ngásō tsáptse, nānémmō kríge tsá-gūtin, wu sandígā kirusgányā, atemáro íseskē nírō gulngóskō, wúa nyúa, ni pátobē¹⁾ wu délibē, wu pépetōa, niyē pépetōa, niyē šínem²⁾ ’di, wúyē šíni ndí, wúa nyúasō tílō nañgátemārō íseskē, nírō gulngóskō,” kónō kergégíyē gubōgúmmō. Gúbōgum mána kergégibē pāngányā, kergégega láfiátse, širō barga déptsege, wólte, kergégega kinótō: “yā kergége, mártegené, ngúdō káragābēté ngásō, ágō pépetōaté, bóbóné, ngásō ísa, wúrō bánāsaga!” tse kergégurō, kergégega kinótō. Kinótényā, kergége tsítse, létse, ngúdō káragābē ngásō bóbótse, ágō pépetōate ngásō bóbótse, na gubōgumberō kígutō. Kígutényā, gúbōgum ámtse ngásō tsúrui. Kirúnyā, kárgentse kétési, šúa ámtsúa náptsāna, dúgō kamáun krígentsé tse-sáñge, bēla gubōgumberō kéndiō badígeda.

Kúrguliyē tsítse, ām krígiberō: “ndú káñguleirō doigō, kárgun yíyen?” kónō ámtsurō. Ngériyē pántsī. Pāngányā, tsítse, ngériyē: “káñguleite tsouba? wúrō kárgunte šéogō!” kónō ngériyē ámtsúrō. Délāye tsígóno, ámtsúrō: “ágō káñguleibēté, wúyē tsouí ganí nányin: wúyērō kárgunte šéogō!” tse délāye ámtsúrō: délā kárgun tsémāge nábgonō. — Nabgányā ām gubōgumbē tsítsā, kergége fúgurō kótse, sandígā kígórō: “ndú keníge³⁾ nótšenāgō?” gányā, kulī kamāgenbē: “wúma keníge nōnganā” tse, keníge tsémāgi. Kimāgényā, kúrū kergégíyē: “ndú kátsāga nótšenāgō?” gonō. Gányā máta pípitō tsítse, kátsāga tsémāgi. Kimāgényā, nibā nyétsā, tsíbirō táptsā; dāgányā “ndú nibā áte gótsin?” kedányā, dāngāye nibā gótsī. Nibā dāngāye gōgányā, kalákalē gógeda. Gōgedányā, “ndú kalákalē áte gótse, lényen nā krígiberō?” kedányā, mata súliayē: “wúma kalákaléte góngin” tse, gótsī. Gōgányā, ām gubōgumbē ngásō sabarátā tsítsei.

Tšigedányā, ām kamáunbē sabarátā, tšigedányā, kúrgulī šíma kátsalla krígibēgō tse, fúgurō kótse, nā gubōgúmsōberō ísei: íseité

¹⁾ § 133.

²⁾ § 180.

³⁾ § 251, 1.

kúrgulī sandígā kārāntsāna kirúnyā, ámtse ñgāsō nā tìlon tsete-
dāge, ñgérirō bóbōtse, kárgun tši, dēlārō bóbōtse, kárgun tši.
Kárgun keínyā, dēlāwa ñgérūwa kárguntsa mǔskōn tsátā, tsagáse,
nā gubōgǔmsōberō íseité, ām gubōgǔmbē sandígā tsárui. Kerúnyā,
kúlī kamágenbē keńígentse gótse, fúgurō kótse, sandígā sabágigunō.
Sabágigényā, mata pípitōye kátsagāntse gótse, kúlī kamágenbēga
ñgáfon tségā, létsā sándi ndí nā túlon dátsāna, dúgō ñgári “wu
doi” tse, kárgun gótse, tsegáse, íse, “tsúrō krígiberō kárgun gēb-
geskigányā, kúlī kamágenbē keńígentse pítse, dábū ñgéríberō ke-
ńíge kolōgigényā, ñgári, náten keńígiyē báktese, kolótši. Ñgéri
kourúnyā, dēlā “wu kōángā” tse, kárgun mǔskōn tsétā, tsegáse,
íse, “tsúrō krígiberō kárgun kológeskin” gányā, máta pípitō ká-
tsagāntse gótse, tséktse, dēlārō kolōgigényā, dēlābē pármū kátsā-
gayē tsebándi. Kibāndényā, nátemān dēlā tsúrī. Dēlā kourúnyā,
kúrgulī “wu kátsallā” tse, fúgūn dátsenāte ām ’dí tsasúrūna
kirúnyā, kúrgulī ñgáforō kalákti. Kalakkatényā, kríge kamáunbē
ñgāsō, kúrgulī kátsalla krígibē tsegášin kerúnyā, kríge ñgāsō kán-
guleirō badítsei. Badígedányā, kríge gubōgǔmbē ām krígibē ka-
máunbēga tsagášin kerúnyā, fúgurō tsasákī. Tsasáke, dútsei, kām
tšeséšin, kríge dáturō wátsei: kríge gubōgǔmbē ām kamáunbē
ñgāsō tšesése, kām tilō tilō gáptsenāte bēlāntsārō létsei.

Lēgedányā, kríge gubōgǔmbē nasártā, bēlāntsārō mēgedányā,
íseité sandígā ñgúduyē kitányā, kúlūgu tilō tsúrō káragāben ke-
rúnyā, létsā kúlūgūten ñkí tsáseité, ām ’gāsō ñkí tsásā dátse, kelu-
gúnyā, keári kókobē ši dúnōntse kánguleibē bágō, gáge tsúrō kúlū-
gubēn gerátēna, ñgərbū šíši ši ñkí tseíte kókō geráгатagā kírū.
Kirúnyā, ámmō, “ñgō kókō gerágata, wu šígā gōńgē yundúskin”
gányā, ñgúdō píri belágāmayē šígā kírū. Kirúnyā, “ni ñgərbū
šíši, kókō andígā kirúnyā komándē logótse, gáge, tsúrō kúlūgubēn
gerátēna, ni kirúmīya, šígā gōńem yundúmin? níte ášir bágō:
kām komándē áširntse tsáksēnāma, ni áširntse péremnemin? ášir
kámānémbē péremtātē ñgalā gani: kólōné šígā, lényē!” tse píri
belágamāye ñgərbū šíširō.

Ñgərbū šíši kókō kolótse, pátorō kašinyā, gubōgum kergége
bóbōtse, kergégurō: “yā kergége, wúrō ágō dími, álla barga
tsaké: ni kām dēlibē, wu kām pátabē, tsā ni bágō kwōya, kamáun

búndi dēlibē ngásō nānirō tsáptse, tsogútenāté, tsā nándi wúrō bānāsegūwí kwōya, — tsā¹⁾ wu mánāni mbětsiba?” *tse gúbōgúmyē kergégurō, bārga dēbgigunō.*

Kókō ši ágō širō pírī belágāmayē tsédenāté létse, komānderō gulgányā, komāndē pírī belágāma bóbōtse, pírī belágamārō: “ni ášir kókobē tsánnemmmāté, wúyē kágenem tsaktsóskō: ngúdōtē ngásō tátāntsa dégan pítseiya, nite belága lānem, tsúrō belágabēn tátānem píné; pínemīya, kām tátānem nā degāna nótse, íse, gótsāní: átema wu nírō áširró ntšískō,” kónō komāndeyē pírī belágamārō.

Bornúten ngudófiyāyē tátāntse pítšiya, ámyē tsárū gótsei: ngúdō pírī belágāmabē tátāté, ndúmayē tsúrū gótsin bágō. — Áte mána Wúmar Pēsāmi wúrō gúlese, wu pānesganāté wúyē nírō gulntséskō. Áte dátši.

8. Kárabū tšilwāwa kókoābē.

Kókoyē tšilwārō: “wu nīgā kóntsęskí gonō. Tšilwāyē širō: “ni kánguleima nónemmi, nā tilon géptēmīa námnemim, átema kánguleinémgō: ni wúrō kósemī nemim?” kónō tšilwāyē kókōrō. Kókō mána tšilwābē pāngányā, tšilwārō: “wu nīgā kóntsęsganí kwōya, bālīa wu badíneskē, ni tširum, ágō badíneskē dísganāté, ni badínem dímiā, áfiā nīgā ntsebándēna bágōya²⁾, ni wúgā kósemī,” kónō kókoyē tšilwārō. Tšilwā mána kókobē pāntse, náptse, kókōga tsúrui.

Kókō sabaráte, díniā baltégányā, kau tsúlugī. Kau kilugényā, ām wúra kaúbē tsou pāngedányā, létsa, káfīa gésgāben náptsei; kókō kirúnyā, kókō tšítse, nā ām náptsanāberō létse, dábūntsa rētse, kótsin, ām šigā tsárui; kerúnyā, ngō kókō tšin, kolónógō, ši kótse, áte širō múskō ganágūwí! širō múskō ganágūwīya, mús-kōndō tšimtsónō,” tsā, kókō, múskō kām širō ganátsegena bágō; ši kámtse, kótse, pāntsurō légonō.

Légányā, tšilwārō: “wúgā súrumba? ágō dísganāté tšídem

¹⁾ § 321.

²⁾ § 325.

kwōya, niyē tšíné, bádiné, dé, wu rúskē!" kónō kókoyē tšilwārō. Tšilwā mána kókobē pántse, sabaráte, dīniā wāgányā, kau tsúlugī; kau kilūgényā, am wúra kau tsúlūge kerúnyā, tšítsa, káfia gēs-gāberō ísei; kašínyā, tšilwā ām wúra gēdi gēsgāben nábgata kirúnyā, "ágō kókoyē tsédenáté wúyē diskín" tse; nā ām wúra nábgatāberō létse, "dábūntsa réngē, kóngin" tse, lēgányā, ām šigā tsáruí; kerúnyā, ndúsō kā gótsa, šigā ntšéotsorō mātsei: kóá tilō "šigā kán bángē yētséskin" tse, bakkányā, šigā ngalārō tsebándenī, nāntse¹⁾ ganá lagá ngáfon káyē légonō: ši tsegáse, nā kókoberō létši.

Lēgányā, "yā kókō, nā ām náptsanāberō ni lēgámīa, kām nírō mánántsegena bágō, dábūntsa rénem, kónem, tigīnem kaláfia pátorō wóltem kádīm; wu léneskē, nántsān 'dábūntsa réngē, kóngin' 'gē, lēgasgángā, wúyā kerúnyā, ndúsō kā gótsā, wúgā ntšéotsorō mātsei; kóá tilō kā gótse, wúgā tšétsin tse bagesgányā, komándē bānāsege, nāní²⁾ ganá lagá ngáfon káyē tsebándō: wu káseskē, nānémmō kádiskō. Wu nírō 'ágō dímma tšideskō' ngē kāmpigīgōskō: kúté wu rúskī, bália badínyē, wu rúskīa, mána nírō guluntsásgana³⁾ mbétsi," kónō tšilwāyē kókorō. Kókoyē tšilwārō: "kábēté kótši: bália ām wúra tšítsa, ísa, gēdi gēsgāben náptseiya, wu saberáteskē, nántsārō léngē, dábūntsa réngē, kóngin sáruíya, kām wúrō mánāsegin rúmīa, ni ágō disgana ni tšidēm," kónō kókoyē tšilwārō. Tšilwā náptsēna, kókōga tsúruí.

Kókō ām wúra gēdi kēsgābē nábgata kirúnyā, kúrū badītsi; badítse, tšilwārō: "wúgā wúsené, wu nā ām náptsanābē áturō wu léneskē, tigīni kaláfia: wólteskē, nānémmō íseskīa, ni tigīni ngásō rúm, bírti kábē rúmīa, mánānem tširétsi, ni wúgā kósemī," tse kókoyē tšilwārō. Kókō sabaráte, nā ām wúra nábgatāberō lēgányā, kām širō manátsegena bágō, ši dábūntsa rétse, kótse, nā tšilwāberō légonō; lēgányā, tšilwārō: "wúgā wúsené! tigīni ngásō wúné! bírti kábē rumba? rúmī kwōya, wúrō gúlusené, wu pángē," kónō kókoyē tšilwārō. Tšilwā tigi kókobē ngásō wúgányā, ši bírti kábē tsúrūnī, kókorō: "yā kókō, wu tigīnem 'gásō wúngī, bírti kábē rúsganī: ni tširēnémwa⁴⁾," kónō tšilwāyē kókorō. Kókoyē: "ni ágō tšidēsgana tšidēm nem, wúgā kāmpigísemmaté, kúrū tšíné,

1) § 129.

2) § 129,

3) § 253, 1.

4) § 199, 2.

nā ām wúra nábgatāberō léné: ni lénem āmtiyē nígā ntsáruiya, níró mánāntsaganí kwōya, tigīnem kaláfia wóltem, nānirō ísem, ntsúruskīa, ni wúgā kū kósemāté wu nóneskī,” kónō kókoyē tsílwarō.

Tsílwa mána kókobē pántse, tsítse, sabaráte; ām wúra gēdi gēsgāben nábgata kirúnyā, nā ām wúrāberō ši lēgányā, ām wúra šígā kerúnyā, “ngō tsílwa tši” tsā, ndúyē kā gótse, šígā dútsei ntséotsōntsúrō¹⁾; ši tsegášin; kóá kāntsúa “wu tsílwaté kolóneskē létsanní”²⁾ tse, šígā dútšin, šíyē tsegášin; tsegáse, dúnōntse dátši: kóayē ngáfōntsen šígā dútšin kāntsúa, ntséotsōntsúrō, šígā kārāngányā, kā gótse, “yětséskī” tse, kán bakkányā, kā šígā tsebāndení, állayē dširntse tsáktse, kábūntse dátšení, belága širō pēlētsege, belágārō gágī. Kārgāgényā, kóá ši belágārō gāgenagā tsúrui; kirúnyā, kóá ngáfōrō mētse, wólte, pátorō létši. Kóá pátorō létsena kirúnyā, tsílwa tsúrō belágāben tsúlūge, nā kókōberō kádiō; kókorō: “yā kókō, wúte búrgo nígā kāmpigīntseskē “wu nígā kóntseskī” neske, kāmpigīntsesganāté³⁾, ni wúgā tsírēn kósemī: ām nígā ntsáruiya, manāntsagei bágō, wúgā sáruiya, ntséotsōnī tsarágō; komándē wúrō bānāsege, belágāté wúrō pēlēsegení kwōya, wúgā sáruiya, dēbešadānī, wúgā tšesēsō: wúgā nemkúran kósemī,” kónō tsílwāyē kókorō.

Yímtéma tsílwa komándē logótse, šígā tsúrō belágāben garāgonō, kókō dēgan ganāgonō. Tsílwaté, ši, dīniā kau, ši dēgārō šim kāmman⁴⁾ tsúlūgin bágō: yim ši tsúlūginté, dīniā bunétsia, kálāntse dēgārō tsúrō belágāntsībēn tsetúlūge, kām tsúrūnī kwōya, ši tsúlūge, kómbūntse mātšin. Kókōté, ši, dīniā kaúyē, tsúlūgin, búnyeyē tsúlūgin, loktéfiyāye, lókte tserágenāté, ši tsúlūge, lelétšin, ágō šígā tserágena bágō: ši tšim, kām šígā tsíbbūna bágō, nemtšimtsurō kológeda; kókōté, átemān ši nā tserágurō⁵⁾ dēgān létšin. Tsílwa tsúrō belágāntsībēn dīniā bunétseni dúgō⁶⁾ tsúlūge, dēgān lelétšin bágō. — Kókōa tsílwāwa kédō; ágō tsádenāté átēma wu pánesganāté níró gulntseskō. Kárabū kókōa tsílwāwābē áte dátši.

¹⁾ § 181.

⁴⁾ § 285, 1.

²⁾ § 257, 5, b.

⁵⁾ § 155, 2.

³⁾ § 334, 2.

⁶⁾ § 296, 2.

9. *Kárabū kúrgulīwa kéri šútiwābē.*

Kúrguliyē tsúrō káragābēten kām rítsena bágō, ágō rítsenāte, kálū gégāben, kátsimnyin, kíginyin, tsédinyin, ágō dēgāte¹⁾ genyā, rítsena bágō tsúrō káragābēten, tse kéri šútirō. Kéri šútiyē, “kām nígā kóntsena mbétsi diyē”²⁾ gányā, šiyē: “wu táta kamáunbē yētséskin, tátānirō kúskē tsébui, táta ngáranbē yētséskin, tátānirō kúskē tsébui, táta dzádzirmābē yētséskin, tátānirō kúskē tsébui: bündi káragābē ngāsō wu tilórō yílleskīa, ndúyē yílteni pāntseyi, tígintsa lolótsin: kām wúrō kúrāgō³⁾ tsúrō káragā átibēn bágō” kónō kúrguliyē kéri šútirō.

Kéri šútiyē “tsúrō káragā átibēn kām rínemma bágō nē-minté⁴⁾, áre, lényē, wúrō pānem pēlēsegené: ngúdō tsélam, nā tse tsébui, wu rúsgana, nírō, tse rúskīa, lēneskē bóbōntséske, lényē, wu nírō pēlēntšigéskō,” kónō kéri šútiyē kúrgulirō. Kúrgulī kéri šútigā pāntsúrō tsáte, pāntse pēlētsege; kéri šútī wólte, pāntsúrō légonō.

Légányā, dínīā wágányā, kandíra káragārō ísena, kéri šútī kirúnyā, pátō kúruguliberō létse, kúrgulirō: “yā kúrgulī, áre, wúgā ségei, ágō rúsganāte nírō pēlēntsegeskē” tse kúrgulirō. Kúrgulī tšítse, kéri šútiga ngáfon tségā; nā kandirāberō lēgedányā, kandíra sabarátena, kálugüntse káragāberō gágēna, tsógāntse, tšī ngúdō kúrūgubē tsugdútena, kálāntselan ganátsena, kandíra léte ngúdobē létšin; kéri šútī tsúrui, kúrgulirō: “yā kúrgulī, tógō ngúdō tsélam áte: lēné! šígā tei! támīa, mártegené, wúrō šíntse tilō šé, kárgunnō rásgana⁵⁾,” kónō kéri šútiyē kúryulirō. Kúrgulī mána kéri šútibē pāntse, nā ngúdobēberō ilān létšin; kéri šútī tsegáse, ngáforō wólti.

Kúrgulī létšin, “ngúdō yētséskin” tse; kandíra šígā kirúnyā, sabarátena, kanīgēntse kásēna, kúrgulī nótšení; “léngin, ngúdō táskín” tse, kandiragā kārngányā, kandíra kanīgēntse kúrgulirō kolótsegī; kolōgigényā, kaníāge⁶⁾ kúrguliga tsétei; kitányā, kúrgulī wólte, ngáfōn tsūre, tšítsī, yásgurō kourúnyā, kaníāge⁶⁾ šígā tsétā,

¹⁾ for *dége áte*, § 11.

²⁾ § 286.

³⁾ § 197, 1.

⁴⁾ § 173.

⁵⁾ stands for: *rāgégsgana*.

⁶⁾ ā represents an exceedingly short a.

kālāntse dērĩtsĩn; kandĩra nāteman pātsegĩ, ši kandĩragā tsĩrũnĩ. Kĩrgulĩ kẹmar tsėtā, ilā ilān pāntsũrō lẹgonō.

Ši pāntsũrō lẹgānyā, “yā kũrgulĩ, ni dĩniān kām rĩnemma bāgō, komāndēn, kālũ kẹsgābēn, kātšimnyĩn, kĩgĩnyĩn, kātĩn genyā, rĩnemma bāgō, nem wũrō gũlesgam, ñgũdō tsėlām nĩrō pẹlẹntsi-geşganāté áfirō šigā tām tatoānemmō kũtemmĩ?” kónō kẹri šũtiyē kũrgulĩrō. Kũrguliyē „kóāté dũnōnĩga kótsĩ” ganyā kẹri šũtirō, kẹri šũtiyē: “ni kām rĩnemma bāgō, kātšimwa, kĩgĩwa, tsédĩwa, kālũ gẹsgabēwa rĩnem nem: káragārō gágēmĩa, kālũ gẹsgābē tĩgĩnem létšĩn, kātšim tĩgĩnem létšĩn, kĩgĩ tĩgĩnemĩn náptšĩn, tsédĩn bōnemĩn, komāndē nĩgā alágentse, sándi ñgāsōga rĩnemĩ, ‘kām gadé tilōma tsũrō káragātĩben rĩngānĩ’ nem, wu nĩrō ñgũdō pẹlẹntsi-geşkē, ñgũdōtē ntšéotsorō nĩrō tegéřē, ni šigā kolōnem, kássem, pátorō kádim: ñgũdōtē ši áfigadi?” tse kẹri šũtiyē kũrgulĩga kĩgōřenyā, kũrguliyē šĩrō: “kẹri šũtĩ, mánānémtē tsĩrē, wu yětseráskĩ; kām tsėlāmtē ágō rĩtibē¹⁾; kām kām tsėlām rĩtsenĩ kwōya, komāndē andigā alá-geşanátēma rĩtseyendé²⁾,” kónō kũrguliyē kẹri šũtirō.

Yĩmtema búndi dẹlibēté ñgāsō állayē aláktseñāté sándi tsũrō káragāben kómbũntsa barátsa, tsábui, dúgō kām tsėlām tilōtema dāgáta tsáruiyāyē, dátsa, gurétsei bāgō, ñgāsō tsagášĩn. Kėrmāte káragāten dzádzirma díbĩ, kũrgulĩ díbĩ, ñgáran díbĩ, kẹri šũtĩ díbĩ, búltu díbĩ³⁾, sándi áte sandĩma díbĩgō: kām tsėlām tsáruiya dátsa, gurétsei bāgō. Kāmpigĩ kũrgulĩwa kẹri šũtĩwa kedényā, kẹri šũtibē tsĩrétse, kũrguliyē tsĩrěntse tšō: wólta sándi ndĩ mĩskō fóktsa, ndũyē létse, pāntsen nábgonō. — Māna kẹri šũtĩwa kũrgulĩwābē páneşganāté, áte dátši.

10. Kárabũ búrgō tegéřenābē.

Búrgon dā káragābēte ñgāsō, búrgōa tilōma bāgō: kandĩra nāntsārō ntšéotsorō tšĩn tsáruiya, tsagášĩn bāgō, sándi dāgáta

¹⁾ § 212, 5.

²⁾ This alternation of the 1st pers. plur. with the 3^d sing. affords an additional case to the two mentioned in § 191.

³⁾ § 204.

kandiragā tsáruí, kandira sandigā tsétšin: kúyē tsétšin, báliyē tsétšin. Komándē kām tilō tsunóte, búrgōte ngásō tsigārō táptse, tsergēre, tsáte, gēdi kēsgā kúrāben ganāgonō.

Ganāgányā, kēnyéri kóá tsigā ganátsinga tsúruí. Kirínyā, létse, tárgūnagā bóbōtse, “yā tárgūna, áre, lényē, kóá laga¹⁾ ágō gēdi gēsgāben ganátsin, rúsganāté ‘wu gōngin’ ’gē badigasgányā, wúrō góturō tegéri: áre, lénye, nī gótsam kwōya, nírō pelēntse-géskē, góné!” tse tárgūnagā bóbōtse, nā tsigāberō šyūa tárgunāwa lēgeda. Lēgedányā, kēnyériyē tárgunārō: “ngō, ágō wu góturō tegēre, wu nígā bóbōntseškē, ššyenāté, ngō ši,” tse kēnyériyē, tárgunārō pelēgigényā, tárgūna létse, góturō badigányā, širō góturō tegéri. Katergērénýā²⁾, tárgūna kolótse, létši.

Lēgányā, kēnyéri létse, tsigā tsétā, góturō badigányā, tsigā góturō tegéri: kēnyéri ágō tsidēna nótšení. Ngúdō ngígí tse, kálā gēsgābēten ndbgonō. Nabgányā, kēnyérirō mána nemētsegin: tékkem góné! tšenyin, kēnyéri pāntsī; “gerégem góné!” tšenyin, kēnyéri pāntsī. Pāngányā, ngérge gértse, tsáte, gēsgārō téktsege, tsesānge, gerétsege, tsédigāntsúrō kargāgényā, ngútse, kálāntse ngérgerō ganátsege, ngérge kasgányā, kálāntsúrō ngérge tsébei; ngérge kálāntsúrō gibányā, tsédī rátse, tsítse, dátši. Dágányā, tsábā pāntsibē gótse. Pāntsúrō lēgányā, tsédin ganátse, tši tšigābē wuigányā, tsúrō tsigāben ágō gadé tilōma bágō³⁾, ngásō búrgō: kēnyéri tsúruí.

Létse, tárgūnagā bóbōtse; tárgūna nāntsúrō kadínyā, “yā tárgūna, tsúrō tsigābēten áfīma gadé bágō, ngásō búrgō: állayē andígā sarágī, kū búrgō pándē; áte ndúmārō gúllemmí, wu nírō ganá ntšéskō, gáptsenāté⁴⁾ tsúrō belágāniben geráneskē, dúgō kām tse, wúgā logóšīya, wu širō ganá tšéskō,” tse kēnyériyē tárgunārō. Búrgō tilō gótse kényā, “búrgō tilō ntšisganā áte, pānémō yátēmā, nígā ānpántsonō: nī kau lēnnēmínyā⁵⁾, šinnēm péremné!

¹⁾ *laga* often joins itself enclitically to a preceding word.

²⁾ Past Conjunctive of *gérēskin* in Conjug. III.

³⁾ § 332, 4.

⁴⁾ § 170.

⁵⁾ This form has to be considered as the first Indefinite Tense with the Adverb “*ya*,” and confirms what we said of the origin of the Conjunctive Mood, in § 89.

kām létšin, ‘*dā pāndeski, tāsikin*’ *tse*, *nānēmmō íšia*, *šimnem peremgáta tsúruiya*, *ní lēnnem bágō tse*, *kolóntse*, *létsonō*; *ní yim lēnnem bágōya*, *lénem*, *bónemā*, *šimnem tsánnem*¹⁾, *bóné*, *kām nígā ntsúruiya*, *šimnem tsakkáta tsúruiya*, ‘*dā pāndeski, tāsikin*’ *tse*, *íse*, *kāraṅgéntšīa*, *ní šīgā rúmī*, *tšínem*, *kássem*, *kāragā-nēmmō tsargágem*: *búrgō tilōtē nígā ntšitō*²⁾; *áte gáptsenāté wu nányin ganāṅgin*,’ *tse* *kenyériyē targinārō*. *Tárgūna búrgōntse tilō gótse*, *pāntsúrō légonō*.

Kérma targināté šīgā bōgáta rúmā, *šimtse peremgáta kwōya*, *ši létššin*; *ši šimtse tsakkáta kwōya*, *ši págáta*, *létššin bágō*. *Áte búrgōntse tilō tsebándenāté*, *šiteman āmpátin*³⁾ *targināté*.

Kenýéri ši búrgō ṅásō gáptsenāté gótse, *pāntsen gerátsena*. *Búndi délibē ṅásōga kenýériyē búrgōn kótsena*. *Kenýerité šīgā tsáruia*, ‘*túgō mei búrgobē tsúlūgena*’ *tsányin*, *šīgā dútsā*, ‘*teiyen*’ *tsā*, *fúgurō tsasákā*, *ši tsegáse*, *létse*, *belágāntsúrō gágia*, *nándi belágāte lánū “šīgā teiyen!” nū*, *badínúwīāna*, *ši ṅáfondóben tsúlugū*, *tsegášin*, *nándi šīgā rū bágō*. *Átemā kermāte kenýeritégā tsáruia “mei búrgōben” šīgā bóbótsei*. *Búndi délibēté ṅásō*, *šimā búrgō ganá sandirō tsegége*, *nábgēda*⁴⁾. — *Mána búrgō dínīārō tsúlūgenābē*, *gédíntse wu pánesganāté*, *áte dátši*.

11. *Mána kúliwa komándē sandirō kídā tšinnābē*.

Kúliwa ṅásō tsáptā, *nā komándēberō káššō*, *kídā mātārō*. *Kašinyā*, *kómāndérō*: ‘*ndúsorō kídāntsa yímī: andiyē kídānde díyē*, *tšibuiyēna*, *sáde!*’ *kéda kómāndérō kúliwayē*. *Komándē mána kúlísobē pántse*, *kúlisorō*: *ndú wōgérma tsáke*, *báliya kúli ṅásō ísei?*’ *kónō kómāndeyē kúlisorō*. *Kúli pátkēmayē tšítse*, *kómāndérō*: ‘*kúli ṅíkíte*, *šima wōgérma ṅgalārō tšakókō*⁵⁾,’ *kónō kúli pát-*

¹⁾ § 257, 6.

²⁾ Objective Future of *tiskin*, see § 112, 4.

³⁾ § 212, 4.

⁴⁾ § 267, 3.

⁵⁾ This is the 3^d pers. sing. Future of *yākéskin*, with the predicative suffix *gō* and should have been adduced on p. 78 of the Grammar, as a bye-form of *tšéakō*. This view presupposes the change of *gō* into *kō*, a

kēmayē kómāndērō. Komāndē ngiki bóbōtse; ngiki kadínyā, ngikirō: “lēné! dīniā kātširítšīa, kéngal tsekkúrīa, wōgérma yáke, báli sēbā kúlī ngāsō tsa nānirō, wu sandiga rúskīa rāgéski,” gonō komāndēye ngikirō.

Ngiki mána kómāndébē pāntse, wólte, pāntsurō létse, náptse na dúgō, dīniā lemɡányā, kéngal kikkurúnyā, ntsukkúrō kéngalbē kirúnyā, ngiki sabaráte, wōgérmarō tšigonō. Ngiki wōgérma tsákin dúgō dīniā dertegányā, komāndē kām tilō nāntsúrō tsúnōte, “lēné, ngikiturō gúllé: wōgérmaté ngubútšī, wónte tsui, kalántse¹⁾ tširéndō,” tse komāndē kóaga nā ngikiberō kinótényā, ngiki pānturō wátse: “tšā wu dégānté, sáruī” tse, belágāntsúrō gáge, kalántse¹⁾ dégārō tsetulúge, wōgérma ntsákorō badígonō. Ngiki wōgérma tsákin, dúgō dīniā wágonō. Dīniā wágányā, ngiki némtšī, wōgérmantse dátse. Wōgérma dágányā, kúlī ngāsō tšítsa, dándal kómāndéberō ísei. Kašínyā, pátkēma šī ngáfon gáptšī. Kúlī búrgo tsāna ngāsō komāndē¹⁾ kidántsā¹⁾ tšō dátšī; kúlī ngāsō kidántsā gótsa, pāntsārō létsei.

Kúlī pátkēma déregē šī nā komāndéberō lēgónō. Komāndē širō: “ni, amānem²⁾ gāsō búrgon tsa, kidántsā yískē, létsei; níte, áfi ngáfon róntse dúgō déregē nānirō kádīm?” kónō komāndéyē kúlī pátkemārō. Kúlī pátkemāye komāndērō: “wúte, ngérgenī ngubū, kábū ngérgenísō góneske, kéwānirō tsákkeske, kórōni lámneskinté, átemān amāni wúgā kolósa, búrgótsa, nānémmō káššō,” kónō kúlī pátkēmayē komāndērō. Komāndē širō: “kidā gadéte ngāsō dátšī: am búrgo tsānayē gótsa, létsei; degá, ntyerō kágenem ntšískē” tse komāndē kúlī pátkemārō, “lēné! tšī kaṅgúfubē pánde-mūa, tšī kaṅgúfubéten kálā kaṅgúfubé ngubū mbétšī; kála kaṅgúfubé ngubutéga rúmūa, róre, ngérgenémūo támné; támnemūa,

change frequently occurring in other cases, esp. *gónō* and *kónō*, *gédu* and *kéda*. To consider the whole of *tšakókō* as simply the third pers. would be much more hazardous, as then the final *kō* would be unique.

¹⁾ The addition of a possessive pronoun, or another postfix often removes the accent from its natural place towards the end of the word. — The apparent uncertainty of my Interpreters in the use of the accent, prevented me from devoting a special chapter to this subject in the Grammar.

²⁾ § 17.

ngérgeném koróném mō lámnem, yáte, kásugūn bútsi pérnem, láde!"
kónō komāndē kuli pátkemārō.

Kuli pátkēma kídāntse tsebānde, kórōntse yóktse, tšigónō nā komāndēben. Tšigányā, létse, tši kaṅgúfubēn, kálā kaṅgúfubē tsúdōre, kórōntse láptse, kásugubē tsábā kitā. Tsábā kásugubē tsétā, létšinté, kórōntse keiwa pítši. Keiwa pīgányā, ši tilōntse keiwaté ráktse gótšin¹⁾ bágō; ām bóbōtse, "árovō, mártegunógō, bānāsegunógō, keiwa gónyē, kórōni lámnyē!" tse ām logógányā, ām 'gāsō wátsei. Wāgedányā, kuli kitakítāsō sandíyē ngáfōn nāntsúrō káššō. Kašinyā, šiyē kitakítāsorō: "mártegunógō,árovō, wúrō bānāsegunógō, kórōni lámnyē!" kónō kitakítāsorō. Kitakítāsoyē: "ándi nírō bíarō bānāntsegēn bágō," kēda kuli pátkemārō. Kuli pátkēmayē sandíró: "bíarō wānūwi kwōya,árovō, wúrō bānāsegunógō, wu léneskē, kásugūn íšeskia, nandíga ntšerambúškō," gonō kitakítāsorō. Kitakítāsō šírō bānātsaga, kórōntse láptsa, kuli pátkēma kórōntse yóktse, kásugurō létse, tsúrō kásugūben keiwāntse tseságe, tsédī tsásā, bútsintse pértse, kálā kaṅgúfuntsibē tseláde; dágányā, āntsāntse tšífū; dágányā kásugū²⁾ tártse badítsei.

Badígedányā, kuli pátkēma tšítse, tsábā bēlabē kitā. Tsábā bēlabē tsétā, létšinté, kitakítāsō šigā kerúnyā, "ába pátkēma āndíró kásundē sáde!" kēda pátkemārō. Pátkēma kásu dáptse kitakítāsorō; tsábā pátobē gótse, létšinté, šigā káṅgeyē tsétei³⁾. Kitányā, létse, gēdī gēsgāben náptse, kórōntse tseregēre, keiwāntse kórōntsibē ngáfōn tseságe, nābgonō. Nabgányā káṅgē dūnōntsegā kótsi. Kōgányā, bōgónō. Bōgányā kitakítāsō šigā tsáruí. Kerúnyā, sándi tsápta, nāntsúrō káššō. Kašinyā, kōa dūnōntse káṅgeyē tšetēdāgi; tšetēdāgenagā kitakíta kerúnyā, šírō tsáptāga, kōagā kešēsō.

Kešēsényā, kuli tilō sandígā kerúnyā, kuli tsegdse, nā komāndēberō légonō. Lēgányā, komāndérō "kitakítāsō tsáptā, létsā, kōa tilō tsúrō tsábāben tšesēsín kíruskō," kónō kuliyē komāndérō. Komāndē mána kulibē pāngányā, kām tilō bóbōtse: "léné kitakíta

¹⁾ § 257, 5, b.

²⁾ This word must here be translated by "market-people" and furnishes another instance to the one mentioned in § 337.

³⁾ It may be noticed, how much more correct the native expression is than ours: we say "we get fever," but they say "the fever gets us."

ām tšesšēnāté sandigā bóbōné, nānirō kúte!” tšę, kām tīlō kinō-tényā, kātunōma tšítšę, létšę, kitakitā ngāsō bóbōtšę, fúgū komāndēberō kígutō. Komāndē kitakítasōga kirúnyā, sandirō: “áfirō kāmte kětsū?” tšę komāndē kitakítasōga kigorō. Kitakitāsoyē: “kóāté, ágō šīgā yětšenāté, ši kāsugurō létšin, dúgō kórōntšę keiwa pīgányā, keiwāté kurgóge, ši tīlōntšę ráktšę, gótšin bágō, andiga bóbōsa, nāntsúrō kaššēndeā, šiyē andirō: ‘mártegunógō, bānāsegū, keiwāntę gónyē, korōnirō lámnyē, kāsugurō lēngē, āntsāni lāděskē¹⁾ wólteskīa, nandigā beāntšēdaskō’ tšę, āndi širō bānāgē, kórōntšę lámnyē, kāsugurō lēgányā, kāsugūn āntsāntšę ngāsō tšę-láde, pátorō wolgatényā, āndi šīgā kiruiyēndeā, nāntsúrō íšyē, šīgā kasundérō kigōréndeā, šiyē andirō dábesā, kórōntšę yóktšę, bēlāntsúrō létšinté, ganá lēgányā, šīgā kāngeyē tsétā, gēdi gēs-gābē náptšę, kórōntšę tšergēre, keiwāntšę tšeságe, ganātšę: nā tīlon náptšenāté, kāngē dūnōntšęga kótšę, bōgónō. Bōgányā, āndi ši bótsena kiruiyēndeā, lēnyē, tsáptegē, šīgā kětsyē, kāsundē dábesāna nánga,” kēda kitakitāsoyē komāndérō. Komāndē šandirō tširē tšō.

Pátkemārō: “niyē kāsugū gāmin, dúgō rōnem dátšę,” kónō pátkemārō komāndē. — Ngikirō: “niyē yimpīyāyē lókte tsétia, wōgérma yéke²⁾; átēma niyē kídānēmgō,” kónō komāndē ngikirō. — Kitakitārō: “kulīfyāyē tīgīntšę kutútšę, nā tīlon bōgāta rūwīa, lēnū, tsáptugū, šīgā tamōgenógō,” kónō komāndē kitakitāsorō.

Yimtema ngikiyē, dīniā lémťšīa, wōgérma badťšīa, tsákin, dúgō dīniā wátšīama, tsúrō belágāntsībēn nēmťšī: átēma šiyē kídāntsúgō. — Pátkēmayē ši kúlō bágō, kídáfīma tsédin bágō, kāsugurō létētema: átēma kídāntsúgō, komāndē širō tšō. — Kitakitayē kúlī ndāranyāyē tīgīntšę kutútšę, bōgāta tsáruiya, létša, tsápta, tša, kúlītūrō tsáptāga, kúlītu rōntšę tsúlūgení yāyē³⁾, sándi tamó-tsagei: átēma kitakitayērō kídārō komāndē tšō.

Māna kúlībē pāngānāté, Wūmar Pēsāmiyē gūlesēnāté, wūyē nírō gulntsěskō. Áte dátšī.

¹⁾ § 367, 7, a.

²⁾ The Imperative of *yākěskin* is *yáke* and *yéke*, which forms ought to have been mentioned in § 87. b. 3. β. of the Grammar.

³⁾ § 301, 2.

12. *Kárabū kádiwābē.*

*Kádīte*¹⁾ *ši yántsā káram: káram tsúrō gótse, ṅgepal pīgányā, kádi Kúlūtši tátārō káltši. Kádi Kúlūtši wurátse, ṅgepal pīgányā, kádi Áber tátārō káltši. Áber wurāgányā, ṅgepal pítse; kálte kītényā, Gángū tátārō káltši. Gángū wurāgányā, ṅgepal pítse, kálte kītényā, kádi Fúši tátārō káltši. Kádi Fúši wurāgányā, Rókódimī tátārō káltši. Rókódimī wurāgányā, ṅgepal pítse, kálte kītényā, kádi Tšibátō tátārō káltši. Kádi Tšibátō wurāgányā, ṅgepal pítse, kádi tsēlam tátārō káltši. Kádi tsēlam wurāgányā, Komóntugū tátārō káltši. Komóntugū wurāgányā, kádi Šérgō tátārō káltši; tátārō kalgányā, Šérgō wurāgányā, kádi gadé ṅā-fóntsēn támbūni*²⁾. *Sándi ṅgāsō nā tūlon bēlāntsā gártsā, náptsāna: ndúyē bārāntse barátse, kómbū tšintsibē tsébui, kām kāmāntsibē ágō bibítema bágō: sándi ṅgāsō náptsāna pántsān.*

*Kádi Áber kábū tilō, dīniā bunyégányā, “bārārō lēṅeskin” tse, létse, káragān dábū tsábābēn áte, bótši. Bōgányā, kōa tilō šiyē pántsēn tšítse, káragārō ágō kómbubē mātārō lētšin tse, tsábālan lētšintē, dīniā búnyē, ši tsábālan ágō bōgáta tsúrūni: Áber bōgáta šīgā tsúrui, ši Áber bōgátagō nótseṇi. Tsúrō tsábābēn lētšintē, Áber bōgátabē ṅáfareī gebádgonō. ṅáfareī Áberbē gebadgányā, Áber tsou pántsši. Tsou pāngányā, kálakte, kōagā tīmin tsátši. Tsāgányā, kōa búrgū tsáke; ām pátobē pāngedányā, tsagáse, nāntsúrō ísei. Kašinyā, kōa bōgáta, tīgintse ṅgāsō tsúngū tsegášin, ām šīgā tsárui; šīgā kéogorō: “abákōa*³⁾, *áfi nígā ntse-bándō? ni kām kúra, búrgū yákem, ándi búrgūnem pányē, nā-némō kašyēndeā, ni bōgáta, tīgīnem ṅgāsō tsúngū tsegášin,” tsā ām bēlābē šīgā kegōrényā, šiyē ām bēlāberō: “wu tsábālan, agōni kómbubē mātārō lēṅgin, Áber íse, dábū tsábābēn áte, bótseṇa, dīniā tsēlam, wu šīgā rúsganí, ši wúgā súrūna, wu lēṅeskin tsúrō tsábābēn šīgā gebadgasgányā, šiyē wúrō ‘ṅáfareīni gebádgam’ tse, wúgā tīmin tságonō,” kónō kōayē āmtsúrō. Ámtse tšítsa,*

1) § 334. 5. a.

2) § 212, 4.

3) When *kōa* is joined to *ába*, in an address, it generally throws its accent on the last syllable of *ába*.

létsa, kárgun mátsa, tságūte, širō tsáde, ši kárgun keányā, kárgun pāntšin bágō: tími Áberbē ši dibī, kóagā tsétsī. Kóa kētsényā, ām bēlabē kóagā gótsa, tsasáte, šiterátsei.

Šiterāgedányā, ām Áberbē létsā, náptsā, Ábergā bóbōgeda. Áber tšítse, nántsārō légányā, sandíyē Áberrō: “ni Áber, tsúndē bibínemī: ‘ándi ngásō yándē sasám̄bū, ganānden kurānden ngásō nā tūlon námnyēogō, kalándē āmpányogō!’ nyē, námnyēna, ndúma kárge kāmāntsibē bibítēma bágō; ni tšínem, dīniā būnyē lénem, dábū tsábāben bōnem, kóa šíyē tšítse, agóntse kómbubē mātārō létšin, ni dábū tsábāben átem bōnemma, ši nígā ntsúrūnī, ‘ngáfareinī gebádgonō’ nem, ni šígā tsānem, yétsemī; ni yétsemmāté, ándi ngásō tsúndē bibínemī; ndáranyāyē andígā sáruiya, šesēsō: áfi díyen?” kēda āmtsiyē Áberrō. Áberyē: “wu léneskē álla logóneskē, ándi ngásōga gerásēda; wu ágō dibī dískī, mártegenógō, wúgā gúrēsenógō! wu léneskē, nā komāndēben logóneskē, lógōnī komāndē pāntšia, wu nandirō íseskē gúluntšedáskō,” kónō Áberyē āmtsúrō. Ám mána Áberbē pāntsa, náptsā, Ábergā gurétsei.

Áber tšítse, ši tilóntse nā komāndēberō légonō; létse, komānderō: “wu ágō dibī dískī: ándi kádī ngásō, níma andígā alágesām, alágeskedāmīa, ‘lénógō, ágō dibī déogō!’ andirō gúllemmī, ándi ngásō belándē gárnyē, nā tūlon námnyēna, ndúyē létse, kómbūntse mātse, tsébuī, kām kāmāntsurō ágō dibī ndéoma bágō, ándi ngásō námnyēna, kalándē āmpányen, dīniā būnyē wu tšíneskē, léneskē, ‘kómbūnī mánēskin’ neske, tsábālan áteskē, bōgasgányā, kóa tilō šíyē tšítse, kómbūntse mātšin tse, tsábālan létšin, íse wu bōgátārō násege, wúgā súrūnī, dīniā tsélam, ngáfareinī gebadgányā, wu tsou pāngasgányā, kálakteskē, šígā tímīn tságoskō; šígā tímīn tságasgányā, ši búrgū tsake, ām bēlabē búrgūntse pāntsa, tsagáse; kasínyā, ši bōgáta tímīnī šígā tsétei: ām bēlabē létsa, kárgun mátsa, tságūte, tsáde širō, keányā, kárgun pāntšin bágō tímīnī; tímīnīte ši ngālā ganí wu nōnesganí; tsā wu nōneskī, tímīnī, kām tsāngīa, tsétsin, nōnesganā kwōya, kóātégā tímīn tsátsasganí, wu ágō dibī dískī: mártegené, ándi ngásō gerásāné, gerásāmmī kwōyá, andíga ām dīniābē sáruiya, débešadānī,” kónō Áberyē komāndērō.

Komāndē logóte Áberbē pāntse, Áberrō: “wu logótenem

pāngī; nāten fūgun¹⁾ ágō díbi áte dímmi! áte dímmáté kótši, wu nándi ngásō gerántšedáskō: kóa kábuntse, tamiséneskē yisganáté, tsetia, nā šigā gerānesganāten šigā péremneskē, ámyē tsáruiya, šigā tšesšō; ām šigā tšesšēnáté, sándi ganí, wíma šigā yētséskō; kábuntse, tamiséneskē yiskānáté, kītényā, yim tsétenáté, šigā péremneskē, šigā tšesšō. Kádī nándi ngásō wu nandígā kū gerāntsaskī: nandyia kāmwa nā tilōn námnuwa yāyē, nandígā kām ntšárūna bágō; ndúndōyāyē yim kámyē šigā tsárunáté, kábuntse tamiséneskē yiskānáté, dátši; kóa, kábuntse dátseníté, šigā kām tšúrūna bágō,” tse komándē kádisorō.

Kádīte, yimtema komándē sandígā gerágonō; gerátseni kwōya, ām dīniabē kádīte ngásō, šimtsān tsáru kwōya, tšesšē dátsonō²⁾: átemárō sandígā komándē gerágonō. Kádī šigā kámyē tsúrunáté, yimte kábuntse dátse, kēda. — Mána kádibēté wu pánesganáté, áte dátši.

¹⁾ § 117, 4.

²⁾ see, for an explanation of this form § 231. As *dāngin*, in the 3^d pers., is often used impersonally, it ought to have been mentioned in § 112, 5.

IV.

HISTORICAL FRAGMENTS.

1. *Mána kádibē.*

Belándēn kādī ngubū: lága dégan bótšin, lága belágan, lága gesgálan, lága pátōn, lága tsúrō kúlūgubēn, lága tsúrō sóabēn. Sándi ngásō nántsāwa).*

Kādī Kúlūtšītē, šima kúrāntságō; ši káragān kárgā. Nā degánātēn pē sūnyērō tsasátia, ši pē tsúruiya, tšítse, létse, pē tsétā, kélētege; tantia, šilā pēbētē ngásō námtse; pēte tsúndia, kálā pēbētē kangádiwa, dáburō kóturō tegéri; kálātē ši tšin tsé-tāna, dúgō nā tūlon bótse. Kálā pēbētē mēsšeni kwōya, ši tšítšin bágō, nā bótšenātēn. Kántūge ndiyāye, ši bōgáta nā tilon, dúgō kálā pēbētē mēsše tšintsēn; tsúruiya, dúgō ši tšítse, gadé mátsin.

Ši kómbū mátsin, dúgō kandira šigā tsúruiya, létse, fúgūntsen náptse, ši širō átsegia, ši “kómbū pándeski” tse, ši kandirabē gótse, tsúndia, kandira šigā tsúrui. Kandira tšénāntse pítse, náya tilō Kúlūtšibē, tsénā ganátsege, rétšin: ši ši tsúndin, kandira rétšin; rétse, rētārō tsátia, kandira šintse gótse, tsegáse, létse, kúyintēn gerátin. Kandira gerátia, Kúlūtši tšénabē tsou pántšia, lebála baditse, ši tilōntse tsegáde: gégā tšebándia, “kóate pándeskō” tse, kélētege, námtšin, dúgō ágō tsúrūna bágōya, dūnōntse dátšiya, tsūre, nui. Nuiya, kandira wólte, nántsúrō íse, ši nána tsúruiya, létse, ām bóbōtse; íseiya, Kúlūtši nána ām tsáruiya, tšénāntsa pítsa, kátigīntse tsásirte, gótsa, dántse ngásō gótsa, pátorō tsasátin; tsasátia, kátigīntsete gótsa, kām kúra belūberō tsádin, dántse tsébui. Kátigīntsete kúra, pēbēgei kārāntsenā. Kúlūtši Bórñubētē, átegeima širō tsádin.

Kúlūtši, ši pátorō íšin bágō, káragān kárgā. Ši kúrūgūntse ngántši ndi tšitō, nemkúrāntse kámgei ndi tšitō, kálāntse ngé

*) § 199, 2.

dēterámgei tšitō. Tigīntse ngángala, ši tímū bágō tšintsen, dántse kuguibēgei búl. Ši kánguleintse per doígā kótsena: ši kām pérwa dātšinya, kámte pérntselan ngéremtsinya, ši géptia, fúgū pér-bēn wólte, létse, tsúrin; tsúria, kām kóeigetē šigā tsúruia, kārāntšin bágō; kām kamárwātē šigā tsúruia, gurētse, tšia, kátsāgan ngālārō tsátšia, tsegāse, kálā gégāberō tsébā, gerāte, šigā tsúru. Ši lebála tséde, kām tsúrāna bágōya, wólte, létse, nā tilon, kélite, bótsin. Nā bótsenāten, kátsagātē šigā tšétseni kwōya, tšítse, bündi délibē mātse, tsébui. Ši kām tsébui bágō: kām tšétsiya, nā tšétsenāten kolótsin.

Yim lagá Kulútsi létse, káragān, fārī gégāben tsébā, bótsin; yim lagá, tsédin, kátsim tsebérte, pértse, kálā kátsimbēn, kélite, bótsin. Ši pē tsebānde tsúndenī kwōyá, nā tilon ngúburō náptšin bágō: ši nā tilon ngúburō náptšia, dā kúra tsebāndō, tsúndō. Dā kúra tsebānde tsúndenī kwōya, ši nā tilon kántāgurō náptšin bágō: kū šigā rúmā, bálī nātūrō wóltemā, šigā tsúrummy. — Átema ši élentsegō Kulútsité, wu nōnēsganāté.

Kádī Áberte, ši tigīntse bidī, dátentse ngántši pal rétāwa, nemkúrāntse dúnōgei, kálāntse tšimbēgei, ngáfareintse káfūgu. Ši nā tilon bótsia, kélite, bótsin; kántāge yásge yāyē nā tilon tšítšin bágō. Ši tšintse kurgóge: kām šigā tsúrūnī, dúgō létse, kálāntselan gebáttse, dātšia, mánātsegin bágō; kām létse, ngáfareintse gebáttšia, tsátse, tšétsin: ši ngáfareintsibē gebátte tserāgenī.

Ši táta ndirō tsámbin bágō: tilórō tsúrō gótsia, tsúrōte wurátsia, pépēte, dáturō bótsia, táta tsúrōntsibēte tigīntse ngásō súktsa, dégārō tsúlūge, tsúrō yántsabēn; dātšia, yántsayē náten tšítšin bágō, ši nui. Áberte, ám wúrayē: ngállēma táta ndirō tsámbin bágō, kéda ám wúrayē.

Ši pátorō tšiya, nem kámmārō gágīya, šigā tsáruia, kamérsō kámubē, ngālā táyerinyin degánāté, šigā bóboťsa: tšia, ši Ábertega logótsia, tsúrō nēmbēn tšítse, tsúlūge, tsábārō gáge, létse, káragāntsen kélite, bótsin. Ši bōgáta rúmā, rīnemmi kwōya, kátī tsédigāntsibēté, múskō yákem, róremin, ši mánāntsegin bágō. Kátite róremin, kútemā, kárgun kádibē ám nótsanāté, tsádin.

Kádī Áberte, kərbū dēgā dúgō šī nuite, nōnesgani. Ám wúrayē: “šī wurátsia táta ndirō ngálle šī tsámbin bágō; tilóturō tsámbia, nā tsámbunāten šiyē kágentse dátši,” kēda ām wúrayē. Táta, Áber tilōyē tsámbintē, komándē tsetepádgin bágō kwōya, ngásō wurátsei kwōya, tsédūten nā kām šī ganátsanna bágō, kēda; táta Áberyē tsámbintē ngubū: tamíssāntse, komándē genyā, kámyē tamísse¹⁾ dátanni, kēda, táta Áberbētē. — Átema nápte kádī Áberbē pānesganātē.

Kádī Gángūtē, šī ngántši pálgā kótsenī, šī nemkúran Ábergei kārāntsena, tigíntseyē šyúa Áberwa tilō. Šī tsítsia, pátorō íšin; ísia, nem kámmārō gágā, gēdī dígalbēn kélitē bótšia, kóá pátōma, šī nótsenī. Diniā bunétsia, kāmū dígalntse tsásā, kóāntsúa bótseiya, kádī Gángū tsítse, dígallō tsébā, kátē kāmūn kóan párgaten kélitē bótšin: kāmūa kóāwa, sándi kádī bōgáta katéntsān nótsānī. Diniā wátšia, sándi tsítseiya, kádī tsurō tsáneibēn kélitēna. Kāmū tsáneintse gótse, kérte, dēgārō tsúlugin tse; tsúnei kasgányā, kádī tsurō tsáneibēn tsúru. Kirúnyā, búrgū tsáke, kóá léttsin, ká-nemlan búrgū pántse, tsígányā, kádī dígallan kélígata. Kōángā kóeigetē tsúruiya, tsegášin; kōángā kárgē kibuātē tsúruiya, tsegášin bágō. Gángūtē ndúsō šigā nótsāna, šī kaláfia. — Kúgui kálā ŋgepalntsibēn tsúruiya, létse, kúguitegā kálārō gótse, šī tsédiga ŋgepalbēten tsédī kérektse, kélitē bótšin. Bótšia kúguiyē kálā ŋgepaltsibēn bōgáta, kádī tsédigan mbétsi nótsenī. Kóá kúguimayē kúguintse kálā ŋgepalbēn tsúru, šī tsédigan kádī mbétsi nótsenī, dúgō kúgui lóktentse táta káltābē tsétia, ŋgepalntse káltse, tátāntse tsurōre, dēgārō tsúlugia, kóá kúguima tsítse, sūntonitse²⁾ gótse, íse, nā kúguibē perátsia, kárei ŋgepalbē perátse dátšia, tsédigan kádī bōgáta šī tsúru. Kōángā kárgē kibuātē, rítšin bágō; kōángā kóeigetē šī tsúruiya, ká gótse, “yětséskin” tse; badítšia, kām gadé šigā tsúruiya dáptšin: kádī Gángūtē, šigā tsáruiya, tšeséšin bágō. Šī ndáranýāyē rúntse náptšin bágō, nā kámmātema nántse náptibēgō. Šī kámma kárgē bibítšin bágō: yim šigā rāmīa, ŋgalā lintá, kēda. Fúgūntse bul fóg, kádī Gángūtē. — Átema neméntse dátši.

¹⁾ This verb also belongs to the class spoken of in § 69.

²⁾ § 15.

Kádī Komóntugūté, ši kaláfia. Ši pānēmmō īsena, šigā rīmīa bīa gani: dgō tsūrū, kádiō. Pātō kāmūāté Komóntugū īse, gāgena; tsáruīya, kāmūte dē gani: kāmū páltīya, pātō kāmū pālgatabéturō īšin. Ām wūra šigā tsáruīya, nōtsāna.

Ši, dīniā bētšīa, tsūrō bēlabēn kárgā. Ši nūrugūntse ngántši tilō tsétēna, nēmkūrāntse dábū mūsķōbē tsétēna, ši tigīntse kēēsa.

Dīniā bētšīa, kaiyē šigā tséteīya, kām tsábālan lētšin, tsúruiya, ši kāmārō kēlētegin; tāta ganā lētšin tsūrui yāyē, kēlētegin. Kēlētegiā, tātāte tšīrīnya, ām pāntsa, tsagāse, nā tātāberō īseīya, tīgi tātabēn kádī kēlēgātagā tsáruīyā, kām kāmārwāte tātātēgā gótse, nā āmāsorō tsātīa, ganātšīa, kādīte tīgi tātātībēn pēpēte, tātāgā kolótse, nā káfiāwa tsebāndenātē: ši kāmga tšenāndin bāgō.

Kádī Komóntugūté, šigā nōnyēna: Bórnun, ām wūrayē gēda, ši kádī Komóntugūté wurātšīa, Tsibátorō wóltsin, tsā, pāngī. — Ātema kádī Komóntugubē náptentse, nōnganāté.

Kádī Tsibátōté, ši kałládō. Bórnun ši ngālā gani gēda: fūgū tsēlamwa. Kām bēlagurótšīnya, šigā fūgūntsen tsúruiya, bēlaguróturō lētšin bāgō, yim āte ngāforō wólte, pātorō īšin: kūr-rūntse tsarāgenī, nēmdībīntsurō. Ši nēmnūrugūntse ngántši pal rētāwa tsétēna, nēmkūrāntse dēngelma šībēgei tsétēna, kālāntse tšimbīgei tsétēna: ši tsēlam pót, dábūntse kamē, šimtse kamē, kán-nūgei, būgei.

Ši kām tsúruiya, šim kāmārō tšīlēle ntšīrittsegiā, šīnnem¹⁾ tsebāndīa, šīngā kāmpurō tsédin. Ši kāmga tsūrū, tsātšīa, kárgun kāmīturō tsādīa, kárgunte tseīya, tsúsšīn bāgō, kāmga tšētšin.

Ši pātōn kūgui kālā űgepalntsībēn tsúruiya, īse, űgepalte ngāsō tsurōre, tsūndin. Tsūnde dātšīa, kūguītē tīmīn tsātse, tšētšin; šigā tsáruīya, kā gōtsa, ntšētsorō nāntsūrō īseīya, ši lēbālārō dātšin. Ši dātšīa, kām kērtsenī kwōya, šigā tšētšin bāgō: tšītse, dātšin, ngāfareintse tsédīrō kóktsege, dātšin, kām dātsegei²⁾. Dātšīa, kālāntse pēsse, dātšīa, ni kōāngānēmmī kwōya, šigā rīnem, kāsemīa, ši nīgā kolóntšin bāgō: ni kāsemīnya, ši gēptīa, fūgū-nēmīn lētse, tsūrin; fūgūnēmīn tsūre rīmīa, nāya gadērō kalákte-mīa, šīyē nāya kaláktemmāturō, šīyē kaláktin: ni dānēmmī kwōya,

¹⁾ § 192.

²⁾ § 297.

nīgā tsántse, ntšétšin. Šīgā tsáruīya, mbélātsā, kálāntseté kányin baktseīya, šīgā tšesššin.

Tšesššia, kálāntse kám̄tsā, ām kan̄ige dētseitē, sándi tsáruīya, nānemin tsámāge, šitema gēsgāntsa kárgunbē fóktsāga; dētseīya, kām kan̄igūa, kan̄igentse gótse, nāntsārō lētšia, sándi kan̄igenem láptsā. Nírō ntsádia, ni kan̄igenem gónem, pānēm̄mō ísem̄ia, kan̄igenem fūnnem tsúrō pāntsibēn, yātem, kaūlan tār̄nem; ártšia, kátsirī lēnem, rōrem, tsúrō pāntsibērō pīgem, tsánnem, nā kán-nubēn lūgem. Ganānem̄ia, yim kr̄ige badītsā, rām̄ia, ni kan̄igenem gónem; kr̄igeturō lēnem̄ia, kr̄ige dīw̄ia, ágō kan̄igetēn tsānēm̄mātē, náten šíntse gótse, páltšin bágō, náten nui. — Átema kádī Tšibátótē, ši fūgūntse tsélam, tsányintē.

Ni nārō lēnem̄in dúgō¹⁾, tsábālan Tšibátōga rām̄ia, ngáforō wóltē wānem, nā lēnem̄inturō lēnem̄ia, nā lēnem̄māten agō ngala tšurum̄i, kēda, wu rūs̄gana. Kábū tilō abāniga meiduguyē bóbōtse, abāni belāntsurō íse, širō álla logótse, tse. Abāni tšítse, dīniā sébā wúgā bóbōtse; táta sóbāni tilō mbétši, wu šīgā bóbōneskē, ándi yásge tšínyē, bēla meidugūberō lēnyentē, tsábālan Tšibátō kiruiyēndeā, abāniyē: “ngáforō wóltēogō! kūtē létēndē kúbētē²⁾ ngalā gami, kádī láge áte ruiyenātē: wóltēogō! báliya, dúgō lēneskin nā meidugūberō,” tse abāniyē. Ngáforō wóltē; pāndērō kaššēndeā, wúgā bóbōtse, wúrō: “yimp̄iyāyē nārō lēnem̄inyá, kádī láge áte šīgā rām̄ia, áte fūgurō lēnem̄m̄i: ši láge, fūgūntse tsélam; ni táta ganá, nírō gulēngóskō: ni mánāni pānem̄m̄i kwōya, wurānem̄ia, ni tšúrum,” kónō wúrō.

Wúyē, kábū tilō, teida góngē, lēngē, títi pertéskintē, ágō tšír̄in, pāngin: tšíngē, dāgasgányā, ágō kán̄igei tšír̄in, dúgō wu šīgā kirusgányā, kángulei badíngē, káseskin; ši wúgā dúš̄in, dúgō lēnyē, wúa šyúasō, Fuláta tilō péntse tšenyéḡin³⁾, kirusgányā, lēneskē, dábū pēbē réngē: kōgasgányā, kóāna láge ngáfōnyin pē kirúnyā, wúgā kolóse, pē Fulútabē ngásō tártse, pē tilō tsátse, tšétši. Wu pátorō lēgasgányā, kásūwayē wúgā sētā, ganá gáptse kármurō, dúgō tšigóskō. Kántāgeni yásgesō wu bōgd̄ta, wúgā yānisō, tamátsāni tšitsóskō. — Áte kádī Tšibátō tséde rūs̄ganātē.

¹⁾ § 296, 5. ²⁾ § 137. ³⁾ This verb, like *gēreskin*, changes *e* into *ē*, § 78.

Táta ganá gěsgārō lēgányā, Tšibátō tsábālan tátagā kirínyā, táta tsegášin, tátōa ámāntse¹⁾ šīgā tsáruí. Sándi ágō tátagā dlútsin tsárūnī. Tátārō, tsegáse, nātsege, tátagā tsātse, kourō; kourúnyā, búrgū tsáke, tátōa ámāntse nántsurō kašínyā, táta dúnō dātši. Táta tilō tsegáse, pátorō nāndérō íse, andírō gúlesā: tšínyē, nā tátāberō lēgeiēdeā, táta bōgdā, tšíturō tegērī. Táta gónyē, pátorō kigutēdeā, kām kárgun nōtsena kárguntse tsúgūte, tátārō tšíya, táta kárgun tseíya, tsústurō tegērī: náteman tátagā tšētse; gónyē, rébgeiyē. — Áte kádī Tšibátō tséde wu rúsganāté.

Atemárō ām wúrayē ši kalládō tsā: kām tsátsia, kárgun pántšin bágō; kárgunma ngāsō ísei yāyē²⁾ kárguntséte nótsei bágō: kām tilōma kárguntse nōtsena bágō. Šīgā ndúsoyē rítsāna. Ši tsúntsema ām wúrayē páltsāna: kádī Tšibáton šīgā bóbótsei bágō, “Kóāna lágeté” áten šīgā bóbótsei, nemdibīntsurō. — Átema mána Tšibátobē nōnesganāté, dātši.

Kádī Rōkódīmī, ši ndálimīgei, belága látse, gágin. Ši nemdibī tserágia, íse, tsábālan bótšia, dīniā búnyē, kām tsábālan létšinya, ši kāmtegā tsúruiya, fúgū kámmān wátsagállō bótse, dúgō kām tīmin tsátsin. Tsátsia, létse, tsúrō belágāntsiberō gágia, ši kām tsátsenātégā náteman tsédirō kolótsin. Kolótsia, ši “koágusō búrgū pánesganíte, kámte pándeskē šīgā tsānganība?” tsényin: ši kām tsátsia, kárgun bágō; náteman kāmtegā róntse tsēmāgin.

Kádī Rōkódīmīte ši dīniā neṅgalítsia, tsúrō belágāntsibēn tsulūgin bágō. Nāṅgalī kótsia, dīniā bétšia, dégarō tsulūgin. Dīniā bunétsia, ndúyāye létšinya, šintsúrō lebasar sámtsegin: ši keinō lebasarbē pántšia, nā kámmārō íšin bágō; keinō lebasarbēte, ši pántentse tserágenī. Atemárō, Bórnuten, dīniā búnyē nārō léneminya, lebasar gónem, gérem, šínem sámmem, dúgō lénemin, Rōkódīmī nānga; ši, dīniā búnyē, šīgā rúm bágō: ši ganá. Ši nígā ntsúruiya, létse wátsagállō bótse, nígā guréntsinya, ní nāntsurō ísemā, keinō lebasarbē ši pántšia, tšítse, tsegášin. Tsegášinya, ní šīgā rúmā, ká gónem, yétsemā, tšínémwa kéntsānémwa tsánnemmi kwōya, keinóntsete tšim fóg: kéntsānémō gágia, kámga³⁾

¹⁾ § 17.

²⁾ § 326, 2.

³⁾ § 192.

kásuārō tsin. Ši yétsemīa, šīgā gōnem, kandirārō yātemīa, kandira tsúruiya, nīrō kullō ngubū ntšin. Ntsīa, ši nānemīn tsēmāge, káragārō gótse lētšīa, gégāntse pítsege, dētse, kárgun kanígen-tsibē tsédin. Tsédīa, kanígeté gótse, bündi káragābēté ndásoyāye tsúrū, tsátšīa, kúyinturō lētšin bágō, náteman tsúrīn.

Ši, kádī Rōkódimūté, ši ganá, áni kurátēga nemdibin kótsēna. Ši tsīm. Dátentse kábagā pal kōngólīwagā kótsēni. Nēm-kúrāntse dábū mǔskobēga kótsēni. Kālāntse ndálimī gabargámigā kótsēni. Ngáfareintse kábagā kótsēni. Šintse dégua. Tígīntse kátši kamébē. — Kádī Rōkódimūté ágō tsédinté, átema wu nōnesganāté, dátši.

Kádī Šárgōté, ši kádī pátobē, káragān bágō. Tígīntse gómbara tsélambē, búlbē: kárite; šīgā rúmīa, ši nígā ntsúruiya, tsegášin bágō. Šīgā tsáteiya, nā ām wúrāberō yātemīa, ām wúra tsámāge nānemīn, nīrō kálugū ntsádin. Ntsádīa, sándi tšē gótsa, dábū fargāntsurō tsargére, šīgā tsáruī, nēmgalāntsurō. Tsárū dátšīa, tšēte wuitsa, šīgā kolótseiya, náteman lētse, sárārō tsébā, bótsšin. Ši bótsīa, kélitīn bágō, dáturō bótsšin. Kámyē tšenándin bágō, ši tsúrō bēlabēn: atemārō kolótsa kárgā¹⁾, nēmgalāntsurō. Ši nemnúruguntse ngántši pal tsétena; nēm-kúrāntse gulóndō mbélāngei tsétena. Átema náptentse Šárgobē: wu rúsganāté, ši nemdibī tsédin bágō. Kádī málamnyin²⁾ šīgā bóbótsei nēmgalāntsurō.

Kádī kélī, ši káragān kárgā. Káragārō lēnemīa, gégā tsálleminya, ši kálā gégābēn bōgáta, rúmīa, nōnem bágō; tígīntse kálū gégābēn ntsáfōngō, dúgō šīgā gégāwa fōnnem, mǔskōn támīa, ši yéntīa, nī rúmīa, kárgenem kámte, kolónemīa, ši tsegáse, lētšin.

Ši kām dūan tšenándin bágō: yim kām tšenándenāté, kámte ši dibī tsédin; kām dibī tsédin bágō, ši tséteiya, tšenándin bágō. Yim tšenándenāté, kárgun bágō, sai kámte tsétši, géda ām wúrayē. Kádī kélīte nēm-kúrāntsen, núrugūntsen, ngáfareintsen, kálāntsen, ngásō, Šárgobē náptetemārō ši nábgonō, dúgō³⁾ tígīntse gadé šyūa Šárgōwa: Šárgō gómbara tígīntsegō, ši kélī tígīntsegō

¹⁾ § 261, 4.

²⁾ § 153.

³⁾ § 296, 2.

Atemārō Bórnuu tsúntse tsasáke, bóbōtsei, sírō “kádī kēlī” tsā ndúyē, átemān šīgā bóbōtsei, nōnganāté. — Mána kádī Kēlibē áte dátši.

Kádī tsélám, ši kalládō, ši ganá, tsúntse kúra. Ši tsúrō sōabērō gágín; kām sōa ntsásārō gágīa, tsúrō sōabēten šímtse kāmtegā tsúrui bágō, dúgō kāmtiyē šīgā tsúruiya, kamár tām¹⁾, dānemīa, šīgā tām, tsúrō karbilōberō kológem, dēgārō tsatúlūge tšesēsín; ni tsúrō sōabēté šīgā yétsem²⁾ bágō, Bórnuu. Ši kádī tsélamte, ši ganá, tsúntse kúra, tsányinté ām wúrayē: ši tšíntse kurgóge, dúan kām tsátšin bágō, yim kām kábūntse dátse, tsátse-nāté, kárgun pántšin bágō: atemārō tsúntse tsasáke: ši ganá, tsúntse kúra. Tígíntse wúturō kárite: tsélám adouanémgei. Kádī tsélamte, wu rúsganāté, ši kámma kárgē ngúburō bibítsin bágō: sága yásge yāyē tsúntse nemdibibē pántsammi; yim nemdibī tserágenāté, kām šīgā tsúrūnī, dúgō gebátšīa, ši kāmtegā tsátšīa, kolótšin bágō, ām wúrayē géda. Tími kádī tsélambēté, ši kárguntse³⁾ kām nótšena bágō, sai Álla. — Átema mána kádī tsélambē nōnganāté, dátši.

2. Mána káfibē.

Káfī bēlāndēn ngubū, ndúyē álentse⁴⁾ rúntse: atemārō mánāntsa tilō tilon⁵⁾ nemēngē, ni páné!

Káfī Kámanwābē mána badínyē, káfī Kámanwābē mánāntse. Ši, dīniā bē, išin bágō; dīniā nāngalítsīa, árgem tsanāté, lītsīa, árgem ganá wurátse, bārērō badítseiya, yim ši tšínté, Pótēn tšítse, Gēdirō išin. Yim tšítsenāté, šīgā tsáruīya, kégara ál-labē tšítse gadi; ši tšítsīa, ām šīgā tsáruīya, ndúyē sabaráté, kúlōntsurō lėtsin. Ši išīa, dīniā ngásō tēmtsīa, dīniā bunétsegei, dīniā ngásō tsélám pót. Ndúyē kúlōntselan, múskō gésgābē nām-tse, yóktšin. Ni yónnemmi kwōya, árgemte nā bótsanāten, tilōma kolótsei bágō: atemārō ndúyē kúlōntselan, sandīgā yóktšin. Ni

¹⁾ § 192.

²⁾ § 191, 2

³⁾ § 182.

⁴⁾ § 17.

⁵⁾ § 202, 1.

yóinnemī yāyē, yókte pántsei bágō, sándi yókturó ngubu. Diniā káŋgal tsekkúriā¹⁾, sándi náten bótsei: búnyē létsei bágō. Sándi bótseiya, nā bótsanāté, nándi rúwīa, bónuwīa, gúbōgem kokóreō tsákīa, ndúyē tšítse, sabaráte, kāmūn, tátan, kām kúran 'gásō lénū, sandígā rórūwī, diniā búnyē, sándi tsáruī bágō. Nándi rórū, diniā wátse, kéŋgal tsélugīa, sándi tšítsei: nā kábū tilō bótsanāté, sándi ndirō bótsei bágō, kúrū fúgurō létsei. Létentsa Gédirō létseité, nántsa létsei, kām nótseŋa bágō.

Ándi, yim ši tšīa, ndúyē ngúburō šīgā²⁾ tsuróre. Rórē, pátorō kútēya, ngé kúra gónyē, kánnulan gaŋányē, šīgā tsúrō ngéberō támnyē, kánnu tsédigāntsúrō fúgē. Sándi kánnu pán-tseiya, róntsa tsúlugī; róntsa tsúlugīa, ngéte kálā kánnubēn gónyē, tsédirō ságē, gaŋányē, bútsī gónyē, šīgā bútsirō fókke, kaúlan tárnyē; ártsīa, pépetóntse, pértē, pínyēya, šīgā rórē, yátē, nā túlon tsúrō némbēn tsámnyen. Yim keŋgéróntse rágenāté, ganá rórē, ngé ganárō píge, káenyē, nkí mándabē píge, káenyēya, átemā gériyēn³⁾.

Ši wátšisō tšīn bágō Bórurō: sága tilō tšīa, sága méogu yāyē tšīn bágō. Sága tšenawāté, kána tšīn: kána tšinté, áfirō, ši tšīa, árgemnyin, ngáfelinyin, ngálōnyin, kolótsin bágō. Átemárō ši sága tšenāté Bórurō, kána gágin, kēda ām wúrayē. Ši Pótēn tšítse, Gédirō létšinté, beláfi tsebándō yāyē, kábū tilō bótsīa, ndirō bótsin bágō, fúgurō létšīn: átema ši létentse. Káfi Kámanwāté nántse Gédin létse, náptseŋa, nátemān káfi Kámanwa nábgonō, tsā, ándi pányendé. — Átema nápte káfi Kámanwābē, wu šim-niyē tsúrunāté Bórurun: ángalnīwa dúgō kíruskō, tilórō gadérō rúsganí, dúgō Bórurun pádgiguskō.

Káfi Dífū ši Bórurō, diniā bīnem, dúgō tšīn. Yim tšinté, diniā magarífútsīa, magarántīlan⁴⁾ kánnu fúnyē karáturō, ándi fugurá ngásō námnyēya, ándi karányēnya, káfi Dífūte yim tšenawāté, kánnu tsúruiya, tše, fúgū kánnubēn tsúrin. Ándi fugurá ruíyēya, gónyē, kánnurō kológē, wárnyē, gériyēn. Yimte

¹⁾ more generally tsukkúriā.

²⁾ § 336.

³⁾ or géren.

⁴⁾ § 306, 2, d.

*káfi Dífuté, ši íšinte, ām 'gāsō nótsei: ši sárārō tilō tilō*¹⁾ *tsúk-kūrin, ām pántsei; ām pántseiya, kúte káfi Dífū íse, tséptši, ndúyē nótši. Ndúyē nótšiā, ām 'gāsō sabaráta, bótsada*²⁾; *bótseiya, dīniā kētétšiā, gúbōgem kokóreō tšákō*³⁾; *tšákīā, ndúyē tšítsa*⁴⁾, *kām tsógōā*⁵⁾ *tsógōntse gótsin, kām ngérgūā*⁵⁾ *ngérgentse gótsin, kām keiwāwa keiwāntse gótsin, ndúyē káragārō létsa. Káfi Dífū, sándi ngāsō fārī gégābēn. Nándi lénuwīā, gēsgātūrō bau, sandīgā rōruwī. Sándi, dīniā bñemte, tseiya, dīniā bunétšiā, dīnō bágō: kágū Bórñubēté tsou. Sándi kágū rītsāna, kálā gégābēn tséptseiya, káguyē sandīgā tséteiya, ándi sandīgā rórēnya, sándi dīnōntsa tšítibē bágō: káguyē tšétsena. Atemān ándi sandīgā rórē: kām ngérgema ngérgentse tsembúlū*⁶⁾, *kām keiwāma keiwāntse tsembúlū, kām tsógōma tsógōntse tsembúlū. Ándi ngāsō gónyē, pátorō íšyēya, — nándi pāndon nandī ngubū, lēnū kwōya, — gēbam kúra gónū, kálā fúgōbēn ganānū, kánnū kútū, tsédigāntsen fúnū; káfi Dífū kútuwāté*⁷⁾ *gēbammō támnyē*⁷⁾, *ngátšigā gónyē, tši gēbambē tsánnnyē, kánnu tsédigāntsúrō fúgē, sándi kánnu pántseiya, ngāsō sánui. Sánuiya, gēbam gónyē, tsédirō ságē; ganányēya, bútsi kútē, fúnnyē, bútsilan tárnyē; kaúlan ártšiā, pépetōntse pértē, káyenye, šigā gériyēn.*

*Kū bēlā áten, ši íse bótsiā, bēla bótsenāten, ši nā tilórō bótsiā, ndirō bótsim*⁸⁾ *bágō, fúgurō létšin. Káfi Dífutē, ši Bórñurō íšiā, lárā bibítsin bágō: lárā tilō bibítsin, 'bétši, lárā bibítšinté, kénder. Kéndereté, ši tsúruiya kómburō tserágena; atēmārō kulō kénderbéturō gágīā, kolótsin bágō. Kénder tilō genyā, lárā gadé bibítsin bágō. Atemā káfi Dífutē sága ísenawāté, kaláfīā. Káfi Dífutē, ši káfi bēlabē. Ām wúrayē nemdibíntsé nemétsei pányendé. Ši nēngalī íšin bágō: yim íšinté, lárā kulobē*

¹⁾ § 202, 1.

²⁾ from *bótsiada* § 18.

³⁾ The Future of *yākéskin*, for *tšéakō* or *tšíakō*.

⁴⁾ § 157.

⁵⁾ § 20 and 199, 2.

⁶⁾ This is the bye-form of the second Indef. mentioned in § 62. It was omitted there to state that, in the third person, it also sometimes terminates in *ū*, in stead of *ō*.

⁷⁾ This alternation of the first and second pers. plur. is another case belong to the rule of § 191.

⁸⁾ § 15.

ngásō dātsena, dúgō dīniā bīnēmtsīa, šī īšin. Yim īšīa, ndúyē tserágena, dā tátoābē īšī, tsā, tsarágena. Kéndiō¹⁾ káfī Dífubēté, šī sága tilō īšīa, wólte, lētšīa, sága tilō ndī, yásguāté kúrū wólte īšin: átēma šī lētentsé, káfī Dífubēté. Šī káfī Kámanwagā kúrānyin kótsena, nētšin kótsena; šī káenyēya, ām wúrāma šīgā kēngúrōrō²⁾ tsarágena, šī káfī kārīte. Yim īsenāté kalláfīa, fūgūntse ngála: kána bágō, kásūa dibī bágō, kríge bágō, kēda ām wúrayē; sága káfī Dífū īsenawāté tsarágena. — Átēma ágō káfī Dífubē, Bórnun díyē, wu rúsgana. Átēma dátšī.

Káfī Sugúndōrāmbē mánāntséte, wu nōnesganāté: dīniā nēngalītšīa, šī ngepalntse káltšin, ām bārētseiya, tatoāntse ganá ganá bārē-lóktāté³⁾; yim tsoátseiya, tatoāntse wurāgāta. Tsoátsa dátšīa, árgem báfū, ártsīa, tsálsā, tsédirō pītseiya, káfī Sugúndōramté wurátsā dátšī: sándi káfī bigelābē. Dīniā bigelātšīa, tátōa kúlorō lētseiya, tsátā; pátorō tsagútīa, wártsā, tságerin; dúgō dīniā bigelā kótsīa, árgem kúlōlan kérémtsā dátšīa, ngálō báfū, ártse, tsádōre dátšīa, ngáfēlī báfū, kérémtsā dátšīa, lárā kúlobē ngásō dátšīa, bigelā kótsī. Bigelā kótsīa, káfī Sugúndōramté kōangányin kāmūnyin tagúntei; tagúnteiya, kāmū ngepal gótsonō; gótsīa, šī ngáfareintse, belága látse, tsáke, ngepalntse belágaturō pītsege; dátšīa, šī náteman nui. Nuiya, ngepalntse tsúrō belágabēn, dīniā bē íse, díbdifū íse, kúlō tsasásā, árgem tsanāte, dátšīa, nēngalī tséptšīa, ngepal káfī Sugúndōrambēté, tsédī nkī pántšīa, tátārō káltšin. Ám bārērō ngútseiya, tátāntse kálgata, šīgā tsáruī. Yimte sága tilō tsétī, ndúyē nótšī.

Átēma káfī Sugúndōrāmbē náptentse Bórnun ruíyēnté. Šī káfī belābē: yim káltšīa, wurátseiya, tsúrō kúlobēn lárā bibítsei bágō. Sága tilon īšīa, áte īsenāté, pátsegīa, kúrū sága tsétīa, ngepalntse pītsenātēma wóltin: sága sagáson šīma dégā átegeirō

¹⁾ § 260.

²⁾ from *gēreskin*, according to § 12.

³⁾ This is an instance of compounds in Kanuri. They occur very sparingly, hence the Grammar omitted taking notice of them. Another instance is: *kéntsā-m-bū*, blood from the nose. The *m*, in this case, has doubtless to be considered as an evolved sound, and not as a euphonically changed Locative-termination.

Börnun. — Ate káfi bēlabē, šigā nōnēsgana, Sugūndōrāmbē, māna dātši.

Káfi Lagará, ši náptentse rūsaganāté, ši, dīniā bigelātšia, šigā tilō tilō ruiyen, dūgō bigelā kótse dātšia, nembīnem tšia, ši tsūrō kátšimbēn bótšin. Yim dīniā bīnēmtšia, šigā kēntāntse rá-gēya, tawányē, tšínyē, lēnyē, nā kátšim 'gūbuāten, tsūrō kátšimbē sēnnyēya, šigā teiyen: ši kágū tserágeni, ši káguyē tséteiya, dū-nōntse bágō. Káfi Lagarāte, ši nēngalān¹⁾ káfi ngāsōga kótsena: tīgīntse kátši kamēbē gadi, kangádīntse gerāsán gadi nemkūrāntse. Ši dīniā kau tsúlugū, kágūntse tsúlugīa, lēnem šigā támīnya, ši nīgā ntsúruiya, fārīrō fārtšia, kām nōtsenītiyē ngūdō fārtse tsonō: ši nemwūrāntse ngūdō gadi kārāntsena, káfi Lagarāte. Šigā, dīniā bētsia, rūm²⁾ bágō, dibdifūtšia, rūm²⁾ bágō, nēngalī tséptšia, rūm bágō, bigelātšia, tilō tilō rúmin, bīnēmtšia, sandīgā rúmin ngūburō, dīniā bīnēmtē. Atemārō Börnun tsūntse bóbōtsei, káfi Lagarāte, ši “káfi bīnēmbē.” Lēnem šigā támīa, pátorō kūtēmīa, káyēnemīa, kandágūa; ši nētšīntse káfi ngāsōga kótsena; šigā rágēna, ngū-rōntse kētši. — Átema káfi Lagarābē mánāntse nōnēsganāté, nīrō gulntséskō; áte dātši.

Káfi kēlī kēnderma ši ngubū ganī, tilō tilō. Dīniā nēngalītšia, kēnder nátē, lītšia, bārēnyē, bārē kótšia, nīkī kótšia, kēnder wurātšin: nēngalītē ši wurātšin bágō; nēngalī kótšia, tsédī ártšia, ši wurāte badītšin; dīniā bīnēmtšia, ši wurātse dātši. Kēndertē wurātse dātšia, kúlō kēnderbē ši lēremwa, káfi kēlī kēndermātē, tsūrō kēnderbēn ši kárgā. Kām kēnderro lētšia, tsūrō kēnderbēn lētšinya, káfi kēlī kēndermātē kēnderlan náptsena, šigā rúmin³⁾; šigā rúmīa, tām, pátorō kūtēmīa, wárnem, géremīn. Ši tīgīntse gómbara kārīte, nemkūrāntse káfi Lagarāga kótsena, ši ngubū ganī: tilō, tilō. Ši nā gadēn náptšin bágō⁴⁾, tsūrō kēnderbēn náptšin: gēsgā gadé tsébui bágō, kēndertēma ši tsébui, atemārō nā gadēn náptšin bágō, nā kēnderwān náptšin. Kēn-

¹⁾ for nēm'galān, from nēmngalān.

²⁾ § 293, 1. 6.

³⁾ § 192.

⁴⁾ § 332, 4.

dertéma¹⁾ kómbūntsúgō, atēmārō šīgā tsúntse kēlī kēndermānyin bóbōtsei. — Átema káfī kēlī kēndermābē náptentse nōnesganāté, áte dátšī.

Káfī Kasášīma, šī tsúrō bēlabēn bágō, káragān kárgā; šī tīgīntse bul, nemkúrāntse káfī Sūgundōrdm gadi, šī nēngalī rūm bágō, bīnem rūm bágō; dīniā bētšīa, káragārō lēnemīa, šīgā káragān rūmīa, gēsgā Kásašītē šīma tsébui, gēsgā gadé tsébui bágō. Atēmārō šīgā tsúntse Kasášīmāten bóbōtsei. Šī yim īšīa, ngúburō īšin; šī wātšīsō īšin bágō. Šī lārā kúlobē bibītsin bágō, šīgā tsúntse díbirō bóbōtsei bágō. Sága šī īsenāté, — árgem tilō, tsúntse Mátīānyin bóbōnyen, — sága káfī Kasášīma īsenāté, ngúburō īšīa, árgem Mátīātē ngúburō tsámbin. Atēmārō šīgā tsarágena. Kēndiōntse, šī īšīa, yim īsenāté fúgūntse bul, kēda ām wúrayē. Káfī Kasášīmāté, átema náptentse nōnesganāté, áte dátšī.

3. Māna mei kógēbē.

Bornūten mei kógibēwa gēda: mei kógibēté, yim kām pérntse nūiia, ām bóbōtse, pērtē gértsā, ngáfō bēlāberō tsásātē, bēlān kuíyintēn²⁾ kolótseiya, mei kógibēté, šī fārin lífā pērbēté tsúruiya, kōganawāntse ngāsō bóbōtse, īsa; tséptseiya, šīgā gurētsei, nā lífā pērbēten, dúgō šī déregē īšīa, kōgana ngāsō tšītsa, ngáforō wólta, šīrō nā tsáde, īse, nā lífā pērbēn dátsonō. Dátšīa, kou dábūntselan tsússe, tsédīrō kolótse, tšīntse kárāttse dátšīa, pērtégā tšīn tsétā, gértse, fúgūntsúrō tsúgūtīa, búrgon šīm ndisō pītse, tsúndīa, tēlam pītse, tšīndō³⁾; tsúndīa, ngántšī pērbē rētse, kárgē pītse, tsúndīa, kamāten pītse, tsúndīa, kantegálibī ndisō pītse, tšīndō; tsúnde dátšīa, kōganāntse ngāsō šīgā gurētsei. Šī kōúntse gótse, tsúnde, dā kolótse, pártse, kálā gēsgābēn náptšīa, kōganawāntse ngāsō īsa, dátē kómburō badītsēda. Badítsa, sándi tsábuiya, meíntsa sandíga kálā gēsgāben náptšēna tsúrui, kōgana ngāsō dā

¹⁾ § 167.

²⁾ § 314.

³⁾ also tšīndō.

wártsei. Dántsa ngásō wártsa, tsábū dātse, šilārō wóltšia, sándi ngásō šilāte kolótsa. Létsa, nā tūlon dātseiya, mei kógebe kálā gésgāben tséptse, íse, šilāte tsúruia, kōganawántse dāte tsábū dātšitē, ši nótši. Tšítse, pártse, áptiia, ngásō tšítsa, pártsa, šigā tságā, bēlāntsārō létsei, ām wúrayē gēda. Sándi párirō létseitē, ndúyē sandigā tsárui; nā sándi déganātē, kām nótšena bāgo, kēda ām wúrayē. Māna mei kógibē ámdē wúrayē nemētsei, ándi pányenātē: tširemāō, kátugumāō¹⁾ — ām wúra nemētsa. Ām wúrabētē, Bornátē, ándi kátugū gúllēm bāgō; ām wúratē nemē gédíntse pántsānīte, sándi nemētsei bāgō. Atemārō ándi nemē ām wúrayē nemētsa pányēya, ándi yētšerēyēna: “kām nemē ām wúrabē tsátšerānīte, nemē kitábubē tšētšerānī; kām nemē kitábubē tsátšerānīte, nemē kómāndēbē tšētšerānī,” kēda ām wúrayē. — Māna mei kógebe wu pánesganātē, áte dātši.

4. Māna kām dīniān túsšenābē.

Kāmū kagānigā, tsāmbunātē ngalíntse mīān pīndinwa²⁾ dúgō pátškigunō: wu šiga rúskī, wu ngālī ārásgūa²⁾. Nā ši degánātē, nā ándi degeiyenātē, létē báltebe: ši bēlāntsēn tšítšia, nā létē báltebewārō íšin, bēlāndérō; íšia, ándi tátōa ngásō lényen nāntsúrō, šigā kúrrurō. Lényēya, ši andigā nósānī; kagāndē, pērōntségā, nótšena; abāndesō nāntsúrō létseiya, nótšena; yāndesō nāntsúrō létseiya, nótšena. Sándi šigā lāfiátseiya, lāfia tsémāgin. Ši táta ganārō wóltse, māna tátabē nemētšin, nemētšia, ándi nemēntse pányem bāgō, ámdē wúra pántsei. Tšíntšēn timi bāgō, kałāntsēn kándulī tsélam bāgō, ngásō bul; tšítse, dātšim bāgō tsákkō, ši ngūgáta; létšinya, kā mūskōnwa dúgō létšin; šimtsiyē fárañ, tigīntsiyē kádāfū bāgō, tigīntse kārīte kúterām gei. Yim bēlāndérō íšia, ndúyē kúrrūntse³⁾ tsarágena, nāntsúrō ísei. “Kómbū ngālā ši tšībū” tsā, tságutia, ši tsébui bāgō, širō bēlem ganá kártsā, keām pītsāga, tsádīa, tšēni ganá gótse, bēlemte kúrumtse, ganá

¹⁾ § 315.

²⁾ § 199, 1.

³⁾ § 258.

tseiya, šigā tsētī tse, kolótšin. — Ši, lókte sálabē tsétia, nótseña, ñkí tsúgōrin: “wúrō ñkí kútogō, wolóneskē, sālíneskē!” tse šírō ñkí tságūte, wolótse, sālítšin nábgata, ši tšítse dátse sālítšin bágō, yáyāmite.

Pérō bábanibē, tsúntse Pātsélam, nígā tsédena, pántsen ši táta kéngalī tsámǔ, tátāté kásseña dúgō, — yim kásseñābē kántāge ndiwa — dúgō yáyāndéte, dīniā bīnem yim lādōa, pátsegī, tsā, labár tságūte, kagāni Kódō pāngányā, tšítse tatoántse ñgāsō bóbótse, tšítsā, ši fúgurō kótse, létsā, yántse šiterátse. Dāgányā, tatoántse wólta, bēlāndērō kásšō, wu rúsganāté. Ši kagāndēté páttegentse wu rúsganī, rōntsūa dúgō kológóskō: ágō ñgáfōnibēté wu nónesganī.

5. Mána kémbal kaúgā tsétanābē.

Yim kaúgā kémbalyē tsétanāté, wu kérbūni méogu lágari, dúgō kémbalyē kaúga kitā. Dīniā bīnem, yim sébdūa, kau dábū kitényā, wu páton tšíngē, nā yānisōberō léneskin, yānisō árgeñ wóssei bágālan, “léneskē, rúskín” neske, tsábā gōgasgányā, wu tsúrō tsábābēñ léneskē, nántsa kārāngasgányā, dīniā kaúma bunétsi. Dīniā kau bunyégányā, wu ríneskē, káseskē, nā yānisōberō légasgányā, yānisō tšítsa; ántsāndē gónyē, pátorō kášyē. Kásšēndeā, ām wúra bēlabē ñgāsō, málamwa ñgāsō, kitábū gótse, dándallō létsei, kemérsōa ñgāsō dándallō létsei. Létsa, dándallan náptsa, málamwa kitábū péremtsa, kómāndégā logótsei; sándi logótsei dúgō kau lāsar kitényā, kémbal kaúga kolótši. Kológányā, dīniā ñgāsō fárañ: ām wúra komāndērō godétsa, wólta, ndúyē pántsen náptse, nemétsin: “Dīniā kau dábūma, kémbal kau tsétā kíruiyē, agótemāté, ñgalátsonō?”¹⁾ tsa ām wúra ñgāsō nemétsi.

Kau tsátanābē sága ndiwāté,²⁾ káfi Kámanwa kádiō. Yim íšinté, dīniā néngalī, bārē-lókta: ām kúlōlan bārétsei, dúgō dīniā dūargányā, kégara Gédin íšin gadi, Pótē, káfi Kámanwa Pótēñ tšítse Gédirō íšin, kērū. Kerúnyā, ndúyē wútsin, sándi ísei:

¹⁾ § 275.

²⁾ § 199, 1.

*Pótēn ʼtsa, Gédirō kōgedányā, dīnīa ngāsō tselámtši, dīnīa bunétse gadi*¹⁾. *Árgem kúlobē bārégáta, dátē kúguibēgei tsétēna, ngāsō káfīye tsébui. Káfīye tsébū árgem dágányā, dīnīa bunyégányā, káfī létsa, bótsei. Bōgedányā, dīnīa ketégányā, ndúyē tsígántse gótse, lényē, káfī rórēn. Rórē, pátorō kútē, kánnu fúnnyē, gēbam kálā kánnuberō ganágē, káfīte fúkkē tsúrō gēbamberō, nkí ganá pígē, tši gēbambē tsánnnyē, tsédīga gēbāmbērō kánnu yékēya, káfī kánnu pántseiya, ngāsō sánui. Sánuiya, gēbam tsédirō ságē, bátši kútē, pérnyē, káfī bútsirō fúkkē, tárnyē; ártšia, pépetóntse pértē, dátšia, tsúrō ngéberō pígē, ganá ganán*²⁾ *gónnyē, káyēnyē, nkí mándabē pígē, gériyēn: ši káyēgdátē kēngérorō kétési, ndúsō šigā tserágena. Yim ʼtsia, ándi šigā*³⁾ *ngúburō teiyē, sága tīlótē ši yásgurō ʼtsin; yásgurō ʼtsia, ši, rúm bágō šiga.*

*Lóktentse kōgányā, kána tsúntse “Ngēséneskī” kádiō. Kadínyā, ágō kómbubē ndárāson bágō: kálū gēsgābē káragān, lénem, mánem, kútemā, yā tatoánembeyē kálūte dētse, tatoánem tsábui; dīnīa wátšia, kúrū tšínuwī, lénu, káragān táta gēsgābē mánū ʼtsuwīa, yā tatoándobē sándi nándon tsámāge, détsa, tatoándō tsábui táta gēsgābē. Bornúte talagārō kétési: yim kána ʼtsia, kām*⁴⁾ *ká-nayē ngubu tsétsin bágō: gēsgā ngubu kómbubē, kátsim ʼgúbu kómbubē, atemārō kánátē kām ʼgúburō tsétsin bágō.*

*Káfī Kámanwābē lókte kilugényā, kásua tilō kadínyā, kásuāte ngalā ganí, ām wúra lárdebētē kásuāte tamótse. Ši bēlārō gágia, kām tilō tsétā tsétsia, kámte gótsa, šiterátseiya, kām bēlabētē ngāsō tilō tilōn ngāsō tsétse dátšin: tsúrō bēlabēten kámte dúbu dégā yāyē*⁵⁾ *, ši bēlaturō gágia, kolótsin bágō; pátō kām tūlōberō gágia, tsúrō pátobēten, nándi kām píndi degáwī yāyē, ngāsō*⁶⁾ *, tīlōma kolótsim bágō: bēla ngāsō tárte*⁷⁾ *badítsei. Kām komándē tserágenátē kábúntse dátseníte tséteiya, kēntsām-bū ʼtsia, níga kábū lásge, ndí, yásgeturō*⁸⁾ *kolóntse: kēntsāmbū kēntsānemin tsúgīa*⁹⁾ *, kámte tsétsin bágō, kolótsi. Kām ʼtséotsorō tsétanátē, sébā tséteiya, kátsiríte tsétsi. Šíma Bornúten ām wúra wúra, málamnyin kó-ganānyin, keárin kemérson, máfundin, gánānyin kúrānyin, ngāsō*

¹⁾ § 297 and 306, 1.

²⁾ § 202, 2.

³⁾ § 336.

⁴⁾ § 124, 2.

⁵⁾ § 301, 2.

⁶⁾ § 334, 6.

⁷⁾ § 212, 5.

⁸⁾ § 203.

⁹⁾ § 243.

šima tamōtse: kásoāté ngalā ganí. Álla áširndē tsáktse; ši lárderō gágĩa, lárdeťé ši páťsegī, wu rúsgana. Lókte káfī Kámanwābē kilūgényā, ši gágō. Ši kásoāťe tsúntse “bámban” šíga bó-bōtsei, wu nōnēsganāťé.

Lókte bámbabē kilūgényā, Fulátabē¹⁾ kargágō. Fuláta gá-
genāťé, keṅgágō Fulátabēťeman abániyē wúrō: “ngō, kémeṇdeťé
ngalīnem méogu legárri, tšā ‘galágĩa, nírō nígā dískin’ gasgá-
nyā, dínĩa tšítši, nandírō tegérī²⁾), ándi tšáman nōnyēna: kéntā
kémbalyē kau tsétanāťé, ngalārō ganí kitā, ándi nōnyēna. Kém-
balbē lókte kōgányā, káfī Kámanwa gágī; káfī Kámanwābē lókte
kōgányā, kána Ngēsēneskī gágī; Ngēsēneskibē lókte kōgányā,
kásūa bámba gágī. Bámba gáge, ām wúra wúra lárdibē ngásō
tšétse dāgányā, lóktentse kōgányā, ngō Fuláta gágī. Tātānī,
andíte wurányē, tsúrō bēlāndēben komándē gerášeda kátīndēlan,
nāndi tátōa anāndēťemārō³⁾ kútugō; andíte, kágēndē⁴⁾ dátši,”
tse abániyē wúrō gūleskonō. Yimťe, kátširī kau lásar, kúlōndē
bátugū pátōben bārēnyen, dúgō ánem kirúnyā, ām bēla Daiabēťé,
Fulátayē sandíga yóktse, bēlāndérō káššō. Ísa, bēlānden nám-
nyēna, dúgō nēngalī kōgányā, andyúa sandyúa ngásō pádgē, wu
náturō kádiskō.

Áťema mána kaúgā kémbalyē tsétanābē wu šímnyin rúsganāťé:
ágō rummáťema nemēńemīn⁵⁾), rámmúťe nemēńem⁵⁾ bágō: kátugúťé
ngalā ganí, ām wúrayē gēda; kátugumāťé, ši wágē leiran kėrfō
kánubēn šígā súťtsei, gēda, wu páńēsgana, atēmarō ágō wu rú-
sganāťé, nírō gulntséskin. — Áťe dátši, mána kémbal kaúga tséta-
nābē, šímniyē tsúrunāťe.

6. Mána Bódebē.

Bó dē, náptentsa Bórńūgei. Kām nótseńiyē, sandíga tsúruiya,
Bórńu ganyā, gúllī⁶⁾). Áťsa tīlō kėrdibē, kėri tságerin, gádu

¹⁾ § 331, 1.

²⁾ § 270.

³⁾ This is the plural of *ganá*; see also § 195.

⁴⁾ § 179.

⁵⁾ § 190. 1.

⁶⁾ A rare and irregular future Negative, abbreviated from *gúľtsannī*.

tságerin: átema sandiga kérdirō tsédō, gēda ām wúrayē. Sándi kérédintsāte gadéga kótsei. Sandíte, mei Bórnuma ngáwālan naptšia, búrgon šimārō kátsāga kolótsegin mei Bórnumayē. Átema dkintsāgō. Bódēte sándi kulō, Bórnugei, bārētsei; sándi tsoátsei; árgem 'bétši nántsān, ngālō mbétši nántsān, ngáfeli mbétši nántsān, pē mbétši, kánī mbétši; kánīntsa kúra, kánī Bórnumēga kótši; dími ngubu nántsān, pēr ngubu nántsān. Bělāntsa dābū nkībēn: Yá-lāntsāyē kómodūgu, Ánemtsāyē kómodūgu, Gédintsāyē kómodūgu, Pótēntsāyē kómodūgu: sándi dābū nkībēn kárgū. Búni ngubu, búni laga, tsúntse “tšīnem lífē¹⁾!” kēda tsúntse. Búníte létša, kómodūgun šíga ngúburō tsátā, tságūtia, ngérō tutútsa, bótse²⁾; wátšia, gótša, kálassa; dátšia, ngé kúra tságūte, tsoróre, tsúrō ngéberō tutútsa; kábū yásge tsétia, tsatúlugū, múttsa, kaúlan³⁾ tártša; ártšia, gótša, belága látsa, tsúrō belágāberō tsasáke; réptša, ganáganan gótsei, kásugurō tsasátia, kām ágō kálubē mátsinté, nántsān létse, tšīfīn. Búnité, tsúntse “Túgunōnyin” bóbótsei; keisūa, kálurō dētseia, kálūntse kētši. Ndúyāye kálū Túgunōbēté wátšanī. — Áte mána Bódebē tilō.

Kúrū: ām kóāntsa⁴⁾ krígurō létseiya, pērntsa ngubu, ngāsō bārēde. Sandiyē, Mārgigēi, fúnōwa, kálugūa. Sandíte Mārgigā kótsei, nemtsōúnyin. Wu krígentsa rúsgāna: lényē, nā túlon belá ngubū ngéremnyē, andyūa sandyūa; átemān nemtsōúntsa kíruiyē. Sandyūa nandyūa krígurō lénuwīa, belá kārānnuwīa, ndúyē sabarátin. Sándi sabaráteiya, pérlan⁵⁾ tséptša, béli tsatúlugū lífūntsan, béli péremtsa, ngáfō pērntsábē, nā náptseitē, bēlin rétsa, bū íšia, tsábā, kálā búbēten, náptsei. Sándi, átema sabarátentša. Bēla ngéremnuwité, lénū, gágurwīa beláturō, nandyūa sandyūasō gágū dátšia, sándi kálīa tsátei bágō, pē tsátei bágō, kánī tsárū, tsátei bágō, lemānpīma búrgōten wátsei, kéri mátsa, tsáruiya, pērnyin dútsa, kéríté belabē ngāsō tsabánde, tsátā, dátšia, lemān gadéturō kálaktagei⁶⁾. Wúmayē áteté rúsgāna.

¹⁾ Imperation of *lafúskin*.

²⁾ This singular refers to the collective noun *búni*.

³⁾ § 306, 2, d.

⁴⁾ comp. the Germ. *Mannsleute*.

⁵⁾ § 306, 2, g.

⁶⁾ This is another instance of a Compound Conjugation: *kálāngin*, I turn, *kálakteşkin*, I turn myself, *kálaktegeskin*, I turn myself to or towards any thing — see § 61.

Sándi pérntsārō kárgun tsádēna. Pérntsāte létšinya, kām sandíga tsúrū gerátenáté, pérte létse, náte tsúruiya, dátšin; komántsiyē dzeǵánan tsóktsīa, létšin bágō; komántsiyē nótši pérntse ágō tsúrūna: nā, kām gerátena, per tsúrui, kóma pérma tsúrūni. Kóma pérma déli dē bóbōtsīa, “kām náten gerágatáté tsíné, lúge! lúgemmi kwōya wu ntšetséskō,” tsénīa, kóa gerágata nemé kármubē pántsīa, tsítse, tsúlugū: “ába Bódē, atōuga¹⁾ šésēmmi!” tse, tsúlugīa, Bódē šíga tsétā, tserǵere, fúgurō tsáke, áptci ngásō Bódēte. Pérntsa, sandirō nā kām gerátenáté pélētsegin, wu rúsgana: kām ganí gúlese: wúma rúskō. Andyúa sandyúa, wúte sárbitē tsúrō Šóabēn. Šóate, meiyē sandíga, “nándi Fuláta gau” tse, dútse; ísa, béla Gézerebēn nábgēda; nā náptsanāten Bódeyē íšin, Ngétsemyē íšin, Kareikareiyē íšin, náte kām meíga tségānité ngásō náten ísa, sáptāna, beláfisō. Átemān al Bódebēté kíruskō. — Átema dátši.

7. Mána mei Bornúbubē.

a. Mána mei Amādibē.

Mei Deíāma Láfiā, sága tilō, mei Amādiyē šíga dōgónō. Dōgányā, nā meíberō léturō wátši. Mei kúrū kām tsunótī nāntsúrō; léturō wátši. Yásgurō kām kinótosō²⁾; léturō wátši. Mei gergátši, keígamma bóbōtse, kándegeirō kadínyā, keígamma: “wóltené, léné, kóganānem ngásō bóbōné, ísa nānirō.” Keígamma wólte, létse, kógana ngásō bóbōtse, tsúgūte fúgū meíbero, meirō: “ngō, kógana bérnibē ngásō bóbōngē, ísei nānémmō,” kónō keígamma: “kómei Delāma Láfiāté³⁾ nōnēmba?” kónō keígamma: “wu nōngī.” Meiyē: “léné, sábarātené, kógana ngásō sábaráta, léné, kómei Deíāma Láfiāté tei, kúte fugūnirō, wu šíga šimniyē tsúruiya, ráǵéskī,”⁴⁾ kónō meiyē keígamma.

¹⁾ for áte wúga, see § 18.

²⁾ § 300.

³⁾ § 168.

⁴⁾ i. q. wu šíga šimniyen rúskīa ráǵéskī.

Keigamma mána meibē pántse, tšítse, pántsurō létse, álam méogu ndurísō bóbōtse; nāntsúrō kašínyā, álam méogu ndurírō: “lénógō, ndíyē sabaráte, bália krígurō. wu meiyē súnōte, ‘léné kóa mei Deiamā Láfiáté teí, kúte, fugúnirō šimniyē šiga tsúruiya, wu rāgéski,’ kónō meiyē,” tse keigammayē álam méogu ndurírō. Álam méogu ndurísō mána keigammābē pántsa, wólta, pántsārō létsa, sabaráta: kām kaligimōwa kómbūntse kaligimōntsúrō láptšin; kām kórōwa, kómbūntse kórōntsúrō láptšin, kām kaníamōwa kómbūntse kaníamōntsúrō láptšin; kām alfáterāwa kómbūntse alfáterāntsúrō láptšin: ngāsō āntsāntsa gótsa, sabaráta, nā keigammāberō ísa. Keigamma tšítse, sabaráte, fúgurō kótse, pátō meiberō káššō. Kašínyā, keigamma pērlan tséptse, létse fúgū meibēn, meírō: “ngō, nā wúga súnōtemmáturō wu ápteski,” kónō meírō. Meiyē: “léné, álla nígā ngúrnōntse!” tse keigammārō meiyē. Keigamma tšítse fúgū meiben, létse, pērintse tsétā, tsébā, náptse, fúgurō kótse, álam méogu ndurísō šigā tságā ngáfōn, kríge mei Deiamāberō ábgāta.

Sándi bérnyin tšítsanāté, kábūntsa wúrūwa nā mei Deiamāberō létsei. Lēgedányā, mei Deiamā sandigā kirúnyā, sabaráte, kóganāntse ngāsō sabaráta, tsúrō bérnibēn tsálūye, ngáfō bérnibēn dātsa, keigamma gurētsei, dūgō keigamma íse, sandirō tsege náge; lebála badigedányā, mei Deiamā keigammagā yóktse, tsetewólgi ngáforō. Ám keigammābē ngāsō kúra kúra mei Deiamayē tšétse, lága tsétā, rōntsúā tsáte, gárurō kolótsegin, kógana ngāsō, kríge tsádinté, tšétse dātši. Keigamma kóganāntse ganáwa ngáforō wólti, mei Deiamayē dútse.

Keigamma bérnirō kadínyā, meiyē labárntse pántsena, “šigā dútsa, kógana ngāsō tšěšěši,” tsa, mei pántsena; keigamma fúgū meiberō lēgányā, mei kúllugorō wátši: keigamma dāgáta, mei nāntsúrō íseni. Meiyē širō kām tsunōte: “lénógō, širō gúllógō, šigā kinōtesgányā, álam méogu ndurísō šigā tságā, nā mei Deiamāberō lēgedányā, ši mei Deiamā kirúnyā, rítse, tsegáse, kógana kúra kúra ngāsō tšěšése, ši wólte nānirō íšin: wu šigā wāneski, ši kāmurō wóltši; létse, pántsen náptse, kášagarni líntse, ganátse, pērni tseregére, tsúlūge pányin, wu šimtse kúrrū wángi” kónō meiyē keigammārō. Keigamma nóngūtse; kášagar líntse, ganátse,

per tsergēre, kilugō pātō meibēn. Kilūgényā, kógana ngāsō nā tūlon dāgāta, meiyē sandirō: “‘nāndi lénogō, mei Deīāma teigō, wūrō kūtogō!’ gasgányā, nāntsūrō lēgōiwiā, šiga kirūwiā, nāndi rīnū, ām ‘gāsō tšesēse, nāndi kāsū, nānirō kāsšō,” kōnō kóganawārō meiyē. Kógana ngāsō māna meibē pāngedányā, nōngūtsei, kām tši pēremtema bāgō; mei sandīga tsirui. Meiyē lénogō, bālia drogō nānirō, keigamma gadé ntsádeskē wóltū, lénū, tau, wūrō kūtogō!” tse meiyē.

Kóganāwa wóltā; pāntsārō lēgedányā, dīniā wāgányā, meiyē dlam tilō bóbōtse, neigam tšō, kášagar lūtsege, per krígebē tšō. Keigamma bēlin sabarāte, kóganāntse ngāsō gótse, ābgate, nā mei Deīamāberō. Keigamma létse, — káragā kúra mbētši, ándin Deīān párgān — káragāte kámtse, kótse, Deīā kārāngányā, mei Deīamābē yayāntsesō karāmintsēsō, ām bēlabē kúra kúra ngāsō tšitsa, dīniā bunyēgányā, lemān ngūburō gótsa, nā keigammāberō tsásāte, keigammārō tsáde. Keāriwa kúra kúra Deīabē ngāsō tšitsa, nā keigammāberō šsa, keigammārō: “mártegené, námne nā tūlon, ándi wóltē, lényē, mei Deīamātē teiyē, gērē, nīrō ntšiyē, pātorō wóltatem,” kēda keāriwayē keigammārō. Keigamma māna keāriwabē pāntse, lemān širō tsagūtenāte šs tsémāge, náptši nā tūlon.

Keāriwa létsa, páton náptsa, karāmi Deīamābē bóbōtsa, yayāntse bóbōtsa: “ngō, yayāndō bēla tarte tserágō,” kēda keāriwayē. Karāmi Deīamābē tšitse, yayāntse bóbōtse “āre, lényē nā yayandēberō, širō búrgō díyē! Teiyē, keigammārō yīyendé kwōya, Deīā ngāsō keigammāyē tártse, kām ‘gāsō tšetsō: yayāndē tilō nānga, kām bēlabē ngāsō páttsageiya, ngālā ganí,” tse karāmi Deīamābeyē yayāntsurō. Yayāyē māna karāmibē pāntse, ámtse ngāsō bóbōtse, šsa kándegeirō; kašinyā, ámtse ngāsorō: “kándegeindē kúbētē, kām gadé áte šsení nāndérō!” tse ámtsūrō. Ámtse ngāsō kágentse pāntsa, nā tūlon náptsāna; mei, šs pāntsení; širō kām tilō tsónōte, nāntsūrō létse, šigā bóbōtse; šs tšitse, nāntsārō kadínyā, kándegeilan kām gadé tilōma bāgō, sai karāmintsusō, yayāntsusō. Šiyē karāmintsúsorō: “áfirō wūgā bóbōskou?” gányā, sandiyē: “āre, ándi souártēogō: keigamma ššin, kēda, ándi pāngeiyē, áji díyen? búrgoyē keigamma nāndérō tse, šigā dúnyē, kó-

gana ngásō yétsyē, pérntsa ngásō mágē, lemántsa ngásō mágē; létsei, kúrū wólta, nándérō ísei, tsányin, pányenāté; átemárō ándi nígā bóbōntsýē gúlentsýē, páné!” kédá Deíamārō karámiwāntsiyē kándegeilan. Šíyē karámiwāntsurō: “nándi átemárō wúga bóboskou? nándi krígeté rínuwī kwōya, kássogō, bēla kolónogō wúrō, wu ndárāma léneskin bágō: keígammaťe gani, mei íšin yāyē, wu káseskin bágō kríge naŋga,” kónō karámiwāntsurō. Ši, karámiwāntse ngásō kentāntsurō tši fóktsāna nótseŋi, šígā wútsei. Ši tšítse “pátorō, gágeskin,” tse, tšítse, dágányā, karámiwāntse ngásō tši fóktsāna, šígā tsátā, tsargéŋe, tšinnā péreŋtsa, keárūwa ngásō bóbōtsa, ām bēlabē kúra kúra ngásō bóbōtsa, díníā bunyēgányā, šígā fúgurō tsasáke, nā keígammaberō tsasáťe¹⁾, keígamma-mārō tsáde; wólta, pátorō ísa, lemántse ngásō gótša, ām bēlabē wúra wúra ngásō lemán tságűťe, gótša, keígamma-mārō tsasáťe, lemán tsáde, keígamma lemántsa tsémáge, mei Deíāma múskōntsan tsémáge; wólta, pántsārō létsei. Lēgedányā, keígamma kām tilō bóbōťse: “abā kōa, lēné, keárūwa bérni Deíabēťe, áfīma bágō, pántsān náptsā, kíďántsa tsáde; mei Deíāma wúrō tsátā ilān, sáďenāté agó ngalā tsádī: wu bérnirō léneskīa, meírō gúlŋgē, mei ngala sandírō meiyē tsebátsonō,” kónō keígammaŋe keárūwa Deíaberō. Keárūwa ngásō pántsān náptsei.

Keígamma tšítse, sabaráťe, lemán šírō tsáďena ngásō gótse, mei Deíāma tsétā, pēr kádārarō šígā gótsege, fúgurō tsáke, tsábā bérnibē gōgonō. Yimťe díníā bínem, šígā bēlānden kekkógō²⁾, šígā bēlānderō kegutényā, ām wúra ngásō tšítsa, létša, šírō neměťsagei: kōganāwa šígā fúgurō tsasáke, tsasátinté, ām kúrrū meíberō létseiya, sándi ámté dútsei; ši mei tsúrui, šiyē kōganawārō: “kólónógō sandíga, ndúyāye wúgā kū súrū —: búlturō díníā wátši tsábālan, — ndúyāye kólónógō, wúgā wűse!” Átema neměťntse tšíntseŋ neměťšin, dúgō šíga keígammaŋe fúgū meíberō keátō.

Keátényā, mei šígā tsúrui. Kirúnyā, šíga kígorō: “nima

¹⁾ The Accent of this form is also frequently on the first syllable, see § 81.

²⁾ This is the Causative Conjugation of *kōŋgin*, see § 59. The reason why the radical *k* is not changed into *g*, as we might expect from § 76, is probably its being doubled, comp. § 66.

mei Deīāma Lāfīa tsányinté?" tse meiyē, šiga kigórō. Šiyē meirō: "wūma mei Tšigā kamāgunbē," kónō meirō. Meiyē širō: "kóganāni dūbu yippádgemā, ŋgō, kū fugūnirō, 'tsádisgani' neminté, kū niga ntságutī fugūnirō kōángā, amānémyē," tse meiyē širō. Šiyē meirō: "ndārā sákemin yāyē, wu ŋgō, kū muskōnémmō gá-geski: ágō rágemma dé!" kónō meirō mei Deīamayē. Mei Bórnu-bēté, meimoutši, nōngū-bāgō¹⁾ gótsia, ši tséteiya, tšétšin bāgō, — bēla tilō, tsúntse Kátsegā, — kām meiga lebalātsenāté, šigā tsáteiya, bérni Bórnu-bēn búntse tsáruī bāgō, bēla Katsegáturō tsebátsei.

Kóā mei Deīāma Lāfīāté, ši tsúrō yāntsibēn tšintsēn timíntse píasgūa katámbō, kéda ām wúrayē. Ši táta ŋanántseman mána pántšin bāgō, dúgō wurāgonō. Wurāgányā, ām wúrayē šiga tsúrō tsarāgena; atēmārō ši kērmei kibándō. Kibandényā, ši agóntse gótsia, kām gadērō tšin bāgō, sai málam Fulátabēsō gényā; málam Bórnu-bē tserāgeni; málam Fulátabēsō širō wátsisō álla tsagórin. Fuláta sándi ŋgalā gani, sandiwa mei Bórnu-bēwa tabáksāni: atēmān mei Tšigābē kálāntse gógēda; tšítse, "mei mólŋgin," tse, badigányā, šiga tsátā, bēla Katsegáturō kesátō.

Kesátényā, karámintse tilō mbétsi, tsúntse Salgámi. Meiyē bóbótse, kērmei Deīabēté keínō. Deīāten Salgámi šima meígō. Nabgányā, yā mei Tšigābē sō badígonō; ši tšírīn: "meiwa Salgámīwa búrgóntsa tilō: tatāni Kátsegārō tsebátsei; wu wútsāni dátši." Atēma sórō tšírīn, dúgō Salgámīyē tšítse, ām wúra bérni Deīabē bóbótse, "mártegenógō, lénógō, yāni lógōnógō! yayāni mei Tšigāte ágō tsúrō bérni Deīabēn badítsenāté ŋgalā gani, abándē, kērmeilan yim degánāté, mei Bórnu-bēga móltsin bāgō. Ši tšítse, mei Bórnu-bēga móltsinté, ándi šigā kolónyēyā, bēla ŋgāsō pártšin. Atēmārō ándi karámīwāntse kálā fónnyē, šigā teiyē, meirō keiyē: tšā ši náptse ilān, ŋgáfon mei Bórnu-bēga tségei kwoya, ándi širō manāgēnbá? Nda²⁾ yāniga kórogō, ām wúra, ágō yayándē badítsenāté ŋgalābá šímtsen?" kónō Salgámīyē ām wúra bérniberō.

¹⁾ bāgō is not an Adverb in this place, but the consequent of a compound; for if it were an Adverb, it would stand after the verb, see § 293. — For other compounds compare the foot-note on page 75.

²⁾ § 304.

Am wúra bérnibē mána Salgámibē pántsa, tsítsa, nā yáberō lětsa, yārō: “ni tátānem, nōngū-bāgō abántsiyē tsédeni, aba abántsiibē tsédeni, ši tsítse tsédinté, tsā karāmintsusō búrgō tsáde, šigā tsátū, meirō tsádeni kwōyā, mei gergátse, tsítse, Deiārō išia, — ni, kërma “tátāni pátsegī,” nem yíreminté, — kríge mei Bórnuma-bēté, — ni kášigana nōnemū, andi kōángā nōnyē — tsā mei išia, kāmūten, tátāten, ngāsō kěntsirō wóltsei, ándi kōángāté, kurāten ganāten, keárīten kemúrsōten, ngāsō andigā satapádgī: átēma tátānem, mei Tsígāte tserágō. Ši tulóntsēlan dátsenāté, ngalā genya, ni yíremīn “tátāni pátsegī” nem; tátānémte, mei Bórnuma tsétsin bāgō, kërma lénemūa, Kátsegān rōntsúa nábgata; áte kār-genem bibíte, yíremmī! Salgāmi kërmeirō komānde fugúnemīn ganátsenāté, nígā ntséti; áfi gadé ni mánemīn? kómbū mánemírrā¹⁾, kěntsā mánemírrā¹⁾? áfi mánemīn?” tsa am wúra Deiabē yā mei Tsígāberō nemégāga. Kāmuyē mána am wúrabē pántse, tátāntse bóbōtse “Salgāmi áre, námne, yayānemté ágō badítsenāté am wúra ngāsō wúró gúlesā, wu páneskī; niyē ‘kërmei pándeski’ nem, kanānem nuiya, ágō yayānemyē badítsenāté, badínemūa ntsátā, meirō ntsáde, ntsetepádgē: kalānem pánde!” kónō kāmuyē tátāntsúrō.

Salgāmi kërmeilan náptsē, kərbū lásge, ndi, yásge, dége, úguāté, Fuláta badígōnō krígurō. Fuláta badígányā, “Fuláta bēlabē ngāsō, am bēlabē ndiyē Fuláta tsúruiya, tsétse!” tsā; badígédányā, Fuláta pántsei. Pāngédányā, búrgon Fuláta Deiabē ngāsō lětsa, bēla tsúntse Gútsibāten náptsā; nabgédányā, kúyē krígurō létsei, Deiāga móltsei. Salgāmi nántsārō krígurō létšia, dútsa, kām tšesššin, ilā ilān tsédi Deiabē ngāsō Fulátayē tsémagī. Ágō Fulátayē búrgo lásge Delān badítsenāté²⁾ mei Tsígā nānga. Mei Tsígā sandirō agó ngalā tsédin: tsapádgī, sándi kerúnyā, átēmān búrgon Deiāten krígurō Fulátāsoyē badítsa, ngéremtsa, dāgonō. Dúgō Deiā dāgányā, Deiān Bórnum párgāte, káragā kúra mbétsi; wónte Fuláta káragān fúgurō kóte badígēda. Bēla tilō tši káragābēn, bēlátibē³⁾ tsúntse Kalálāwa. Fuláta tsítsa, káragā kótsa, iša, bēlāte ngéremgeda, yímté kām

¹⁾ § 316.

²⁾ § 173.

³⁾ § 140.

ngubū tšesēsō, bēla Kalālawāten kāmuyē déptsānī, kōāngayē déptsānī; kúrayē, ganāyē, ngāsō tsāruiya, tšesēsīn; tšesēsē, dātsīa, bēlaturō kánnu kolōtsa, bēlāte ngāsō kánnuyē tsébū: sándi wólta, létsei.

Mei Bórñūma pāntšī; pāngányā, keigamma tsunōte: “lēné, bēla Gútsibāten Fulātātē ngāsō rāmīa, áte tāmī, yētse!” tse meiyē keigammārō. Keigamma kríge gótse; Gútsibārō kadínyā, Fulāta ngāsō keigamma tsārui. Fulāta tšítsā, keigammagā tsábalan káptsā; keigamma nántsārō kadínyā, lēbála badítsei. Badigedányā, keigamma Fulāta rítse, ngáforō wólti. Ngáforō wolgatényā, Fulāta šīgā dūtsei ngáfon, kām ngubū tšesēsō. Kešēsényā, keigamma tsábā gótse, bérnirō létšī. Lēgányā, yim létse-nāwa, meiyē širō: “keigamma Máde, ni ntsúnōteskē: lēné Gútsibān Fulātātē ngāsō yōnné, tšítsā! neske, ntsúnōskē¹⁾); lēgāmīa, Fulātāwa kirīmīa, kríge ndéorō wānem, kássem, kógana ngāsō pīnem, tšesēsē, ni nānirō kádim: wu niga ntšetseskin bágō, kášagarnem mágeskē, kōāngā kamāngemmō yiskin,” tse meiyē keigamma Mádurō. Keigamma Máde náteman mána meibē pāngányā, kášagar lēntse, fūgū meibēn ganātse, létse, ségerin nábgonō.

Nabgányā, kóá tilō, tsúntse Áli Márēmi, mei bóbōtse, íse nāntsúrō. Dāgányā, meiyē širō: “ába Áli Márēmi, níma kū keigammānīgō,” tse; kášagar gótse, kóá keigamma Áli Márēmīrō kášagar lūtsege; kóá Áli Márēmi, yimté šīgā bóbōtsei “keigamma Áli Márēmīyin”²⁾ bóbōtsei. Mei keigamma bēlin páltse, Fulāta Gútsibān pāngedányā, ngāsō tšítsa, ísa, bēla, tsúntse Dámaturūten³⁾ nábgēda. Mei, Fulāta Dámaturun náptsei tsā, pāngányā, “Fulātauwāte, sándi áfi tsarágō nányin? Sándi Gútsibān náptsāna, keigammāni nōteskē; nántsārō lēgányā, ámni ngāsō tšesēsē, keigammāni dūtsā, pátorō kádiō: kúrū Gútsibān tšítsa, ísa, Dámaturun nábgēda!” kónō meiyē.

Mei kóá keigamma Áli Márēmi bóbōtse: “keigamma, Fulātauwāni nōngū-bágō gótsei: lēné, sandīgā bēla Dámaturūten sánge, áte náten⁴⁾ labárntsa pānesgani,” tse meiyē, kóá keigamma Áli

¹⁾ an abbreviation of *ntsúnōteskē*, see § 74.

²⁾ § 153.

³⁾ § 155, 1.

⁴⁾ § 236, 1.

Márēmīrō. Keigamma tšítse, sabaráte, kógana ngásō bóbōtse, krīgurō ābgāta: keigamma fūgurō kótse, kógana ngásō šiga ngāfon tságā, bēla Dāmāturū lēgeda. Dāmātururō lēgedányā, Fulāta ngásō sabarāgata, keigamma gurētsei. Keigamma nāntsārō lēgányā, krige badītsei. Badigedányā, Fulātāwa kōa keigamma Āli Márēmīgā dūtsei. Dūgedányā, āmtse ngāsō tšesēse; keigamma Āli Márēmi bērnirō wólte, létši. Lēgányā, mei gergātši; gergātse, keigamma Āli Márēmīgā yóktse, kášagar tsémage.

Kūrū kógana gadé keigamma tšō¹⁾, kášagar lūtsege, keigamma kóganāte, tsūntse “keigamma Dúnōma” šiga meiyē gālātse. Šiyē tšítse, kóganāntse tsáptse, kūrū nā Fulātāberō wólgate. Wolgatényā, bēla tilō tsūntse Tsagalārīten²⁾, keigamma létse, náptši. Nabgányā, Fulātāwa labár keigammābē pāntsei, keigammagā gurētsei: keigamma léturō nā Fulátasōberō wátse, náptsenā. Fulātāwa šiga gurētsei: kántage pal kītōsō³⁾, náten tšítse, Fulātāberō léturō wátši. Mei bērnyin labár pāntšin, keigammārō meiyē kām tsunōte “širō gúllógō, šiga nōteskē; krige Fulātāberō lēgányā, kū kántage tilō kótši, ši léturō rítse, bēla Tsagalārīn náptsenāte, ši rítši kwōya, wólte pātorō, ise nānirō!” Keigamma nā meiberō wólturō rítši, nā Fulátasōberō léturō rítši, ši nā tūlon nábgata, bēla Tsagalārīten.

Fulāta tsábāntse wūtseiya, šiga tsārui bágō: kántagentse ndi, ši nábgata nā tilon, léturō rítši nā Fulātāberō. Fulātāwa tšítsa, sabaráta, ngásō nā keigammāberō, bēla Tsagalārīturō, diniā báltē kitényā, tsei nā keigammāberō Fulāta. Keigamma tšīgányā, kángulei badītsi: Fulāta šiga dūtsa, bēla Tsagalārīten, per ngásō ngala ngālātē Fulāta tsámage: keigamma tsábā gótse, bērnirō légonō. Lēgányā, mei gergātši, ši kálāntsema sabaráte, “Fulātāberō⁴⁾ lēngin“ tse, badītsia, ām wúra šigā dāptsei. Ši keigamma yásge kinōtosō, Fulāta krīgurō sandirō targūrū⁵⁾, tsagáse, nāntsūrō tsei: áfigei ši páton náptšin, Fulāta dúnōntsagā kótši?

¹⁾ Indefinite II of *yiskin*. Compare the similar use of יִשְׁכֵּן.

²⁾ § 154, 1.

³⁾ § 300.

⁴⁾ § 134.

⁵⁾ This is an unusual form of Indef. II, Conjug. III, of the verb *gēreskin*. The more usual form is *targēre* or *targērō*, see § 78.

Mei páton náptsena, krígurō sabarátinté, Fuláta tšítsa, nā meiberō káššō; ísa¹⁾, bérni kārāngedányā, meirō wōkita tsebátsā. Meiyē wōkita kirúnyā, wōkitayē meirō: “ni andíga sagámī kwōya, kalákēlē²⁾ kélēné, andyūa nyūa lebála bágō, námnyogō!” tsā Fulátasoyē, wōkita meirō tsebāgedāna. Meiyē wōkitāntse³⁾ rufútse: “Fuláta kálma wu šíga gáskin tse, wōkita wúrō tsebátšin: wu sandíga gáskin bágō; Bórnu ngásō dātšin yāyē⁴⁾, wu Fuláta kal tšigasganí,” tse meiyē, wōkita tsebāgányā, sándi wōkita meibē tsárui. Fuláta sabaráta, krígurō nā meiberō ísei; ísa, fúgū bérnibēn dāgēda ngásō nā tilōn. Keígamma tsúrui sandíga, tsúlūge; nāntsārō lebálārō kadínyā, sándi keígamma lebálārō tsátei, lebála tsádin, sandyūa keígamma lebála tsádin. Lebála dīniā kau dābū badītsanāté, kau lāsarsō, Fuláta kánguleirō wátsei, Keígamma kām tsunótē nā meiberō: “léné, meirō gúllé, Fulátāté dūnōníga kótši: mei tši Gédibēn tsúlūge!” tse keígamma kām kínotō nā meiberō. Kóá létse, meirō: “tšíné, sábarātené, keígamma wúgā súnótō nānémmō, nírō, íseskē⁵⁾ gúlntseskē: kríge Fulátabē áte dūnōntsega kótši; ni sabarátēm, yānem fúgurō yákem, tši Gédibēn lūge! tse, keígamma wúga nānémmō skínotō,” kónō kóayē meirō. Mei mána keígamma pántse, sabarátē, yántse sabarátse, kalígimōlan ganátse, fúgurō tsáke, tši Gédibēn tsúlugī. Keígamma “mei tsúlugī”⁶⁾ pāngányā, Fulátawārō ngáfō tšō, meíga ngáfōn tségā, áptei Gédirō. Fuláta, mei bérni kolótse tsúlūgena kerúnyā, ngásō ísa, bérnirō támui: kām bérnibē ngásō tsúlūge, meíga tságā létsei. Mei létse, Kurnāwan náptši. Fuláta bérnyin náptsei.

Nabgedányā, meite ši keári, tátāntse tilō tserágena, kášagar kérmeibē tátaturō tši; keínyā, ām wúra ngásō tšítsa, nā legálíberō létsa, legálirō: “ágō mei Amādiyē tsédenāté ngalābá? kitábū állabē nda⁷⁾ péremné, ruí! Meite meitsia, ši nuiya, gadé gálā-tsei⁸⁾: mei Amāde, ši rōntsūa tátāntsurō kérmei tšinté, ngalā

¹⁾ § 228.

²⁾ This is another instance of a compound, lit. “head-tie”; see footnote to p. 87 and 75.

³⁾ § 182.

⁴⁾ § 326, 2.

⁵⁾ § 331, 1.

⁶⁾ § 332, 2. a.

⁷⁾ § 304.

⁸⁾ § 212, 3.

kwōya, kitábū wūné, kitábuyē ŋgalā tsényā, ándi kū pántseyē," tsa *ām wūrāyē legálirō. Legáli kitábū péremtse, kirúnyā, ām wūrārō: "ágō kitábūlan degánāté wu nandirō gúlntsaskē, pánógō!" tse sandirō, "ágō kitábū gúltsenāté, mei rōntsúa nábgata, mei gadé ganāteté, kitábūlan wu rúsganí;" kónō legáliyē ām wūrārō. Ām wúra tsítsa, létsa, meirō: "ágō dīmāté ŋgalā ganí; tsúrō kitábubēn: mei rōntsúa nábgata, dúgō gadé kërmeirō nápte, bágō tsúrō kitábubēn," tsánā širō ām wūrāsoyē, ši pántšin bágō. Fuláta bérnyin nábgata; ši yē Kurnāwan náptsena, šyúa tatāntsúa. Tātāntséte¹⁾ tsúntse Dúnōma, tilō Ibrām: tátoántse kām 'diyē, Dúnōma tserágēna; atemārō, ši nuiya, ŋgáfōntsen kërmeité tatāntsúrō tsédení tse, tatāntsúturō keínō. Ām wúra kasátsānī, táta ganá áfīma nōtsenirō²⁾ kërmei abāntsiyē tšinnāté, sándi kárgen-tsayē tserágēnī: meíte dúnōntsagā kótsī, ágō nemétsédāna bágō, náptsā, šīgā tsáru, dúgō ši gergátse, kríge badígonō.*

Badigányā, málam tilō, bēla Kāņemnyin, málam tilō mbétsī, tsā, meiyē pántši. Pāngányā, kógana tilō bóbōtse, per tšō: "lēné, bēla Kāņemnyin kōa málam Kāņemwa, labárntse tságūte, wu pánesganāté, mártege, per áte šintse gótse, íse nānirō, šīgā rúskīa rāgéski," tse meiyē, kógana tilō kinótō nā málam Kāņemmāberō. Kógana tšitse, per tšétse, bēla málam Kāņemmāberō létse, málam Kāņemmārō; "ába málam, wúgā mei sunótō nāněmmō, 'mártege-né, ŋgō per áte, šīnem góné, nānirō áre!" kónō, ši nígā ntsúruiya ntserágī, kónō," tse kóganayē málam Kāņemmārō. Málam Kāņemma mána meibē pántse, sabaráte, kitábūntse gótse, per širō meiyē tsebātsenārō³⁾ tsébā, fúgū kóganāberō kótse, kógana šīga ŋgáfōn tségei; kašīō⁴⁾ nā meibero, meirō: "ŋgō, wúga sūrumīa šerágēmī nem, kógana tilō, per yīm, nānirō nōtem, kádiō: wúyē kátunōnem pángē, atemārō nāněmmō kádiskō, kalláfīama!" kónō málam Kāņemmayē meirō. Meiyē: "ába málam, wu bérnyin katambúskō, wurāgóskō⁵⁾: sō kríge Fulátabē íse, wúga yó-

¹⁾ § 334, 5. a.

²⁾ § 155, 3.

³⁾ § 155, 4.

⁴⁾ This is the 3^d pers. sing. in the Aorist, of the verb. *íseškin*. It is more generally *kádiō*, and sometimes also: *kášyō* and *káššō*; see § 77.

⁵⁾ § 217.

geṣe, ʔeṣkē, dēgan kārūwa wūga fūšin, nāmga; atēmārō wu nīga bobōntséskē: dlla lógōné, léneṣkē, Fulátāté tsūrō bérnibēn tūlūgeṣkē¹⁾!” kónō meiyē málam Kánemmarō. Málam Kánemma, ʃi mána meibē pāntši, meirō: “námne, wu nīrō dlla logóngē, kábū máge tsétia krígenem góné, léne bérnirō: Fuláta nīga ntsáruíya dátsei bágō,” kónō Málam Kánemmayē meirō.

Mei náptse, málam Kánemmagā gurétšin. Málam Kánemma kídāntse badítse, tséde; dāgányā, kábū máge kītényā, meirō: “krígenem sánge, wūa nyúasō krígurō lényē nā Fulátasōberō: Fuláta sándi kōāngā kwōya, kū nī tšírurum,” tse meirō. Málam Kánemma tšítse, sabarátē, mei Ámāde tšítse, sabarátē, tátāntse, mei Dúnōma, tšítse, sabarátē, álam méogu ndurí sabaráta, tsábā bérnibē gógēda, krígurō bérnirō tsei; ʔsa, bérni kārāngedányā, mei Ámāde líptši.

b. Mana mei Dúnōmabē.

Mei Ámāde lubgányā, tátāntse, mei Dúnōma, ábāntse ʃite-rátši. Dāgányā, ʃyūa málam Kánemmāwa bérnirō, nā Fulátaberō létša; bérnibē kálā kerúnyā, Fuláta ngásō tšítsa, sandíga tsábālan káptsā, lebdlārō málam Kánemma sandíga tsúrui. Málam sandíga kirúnyā, meirō: “nī áte, mána nīrō gulntséskīa, kónemmi!” tse meirō. Málam fúgun, mei ngáfōn, ʔsa, Fulátāwa²⁾ kálā fóktese. Fokkedányā, málam kárgun tséde, tsūrō tšíbī ganábēn, Fulátāsorō gepkígényā, Fuláta dátsānī, kángulei badítsei. Fuláta kángulei badítsāna, málamyē kirúnyā, meirō: “sandíga ngáfōn geí, yétse ngásō, sándi dátsei bágō,” tse meirō. Mei, Fulátāwa tsagášin kirúnyā, kógana ngásō pērlan Fuláta dútsei, tšēšēšin; dútsa³⁾, nā létē kábū tīlowārō⁴⁾ sandíga kesátō. Kesátényā, kógana ngásō ngáfōrō wólta, bérnirō ʔsa, bérnirō katamúnyā⁵⁾, kábin Fulátabē ngubu; nā mei náptsanna bágō: kábū mágesō kábin Fulátabē

¹⁾ This verb being evidently derived from *lúgeskin*, ought to have been mentioned in § 51.

²⁾ § 313.

³⁾ § 228.

⁴⁾ § 154, 4.

⁵⁾ This is the Conjunctive of the Verb *gágeskin*, which is irregular in the 3^d person, see § 74.

réptsei; kábin réptsa dátse, bérni perátsa, mei gáge, pátō abá-ntsibēn náptse; dlam méogu ndurísō pántsān náptsa; kóá málam Kánemma, meíye širō lemán tšō, létši bēlāntse Kánemmō. Ām Bórnu bē káragābē ngásō, mei bérnyin nabgányā, bēlāfīsō wólte¹⁾, bēlāntsen náptši. Fulátabē labárma pányen bágō, Bórnu kētširō wóltsena. Mei Dúnōma kríge tsédin: ndáranyāye nā Fulátāwa pántšīa, létse, ngéremtšin; Fuláta ngásō šiga rítsāna.

Fuláta tilō Pótēn mbétsi, tsúntse Málam Tságī Kátāgumma: ši tšítse, sabaráte, Fuláta Pótēbē ngásō bóbōtse, nā meíberō krígurō légonō. Légányā šyūa meíwa kríge tsáde, meíga yóktse; mei bérni kolótse, tsúlugī. Kilūgényā, meíte, ši táta ganá²⁾: meína tilō kúra mbétsi, meitibē abántse kúra; meínāte tsúntse Ngaleirúma Gámsemī, Gémse Āmīna Talbārámbē. Ātema íse, nā mei Dúnōmabēn kérmei tsémāge, mei Dúnōmagā yóktse, Wúdirō létši.

c. Kérmei meína Ngaleirúmabē.

Légányā, meína Ngaleirúma kríge tsesánge, bérnirō, nā Fulátaberō íse, Fulátarō: “ni málam kwōya, wu nigā málam-nyin kóntseskī; kóntsesganī kwōya, kū wu mei Ngaleirúmagā šúrurum,” kónō Fulátarō. Fuláta málam Tságī, “wu málam” tse, meíga gurétsin. Mei sabaráte, nāntsúrō légonō. Nāntsúrō légányā, málam Tságī tšítse, bérniyen sabaráte, Fulátāwa ngásō bóbōtse, sabaráta, tsúrō bérnibēn tsáluge, meíga sábagēga tsábālan. Mei íse, sandirō nátsege, kálā fóktsa, kríge badítsa; badigedányā, mei sandíga dúnōn kótši, péremta, meirō ngáfō tsáde, kángulei bādígēda. Badigedányā, mei Fulátāwa tsagášin tsúrui. Kirúnyā, kōganawántsúrō: “kōganāwa, Fuláta, ‘wu kōangá’ tse, íse, bérnien³⁾ táta karáminibē yóktse, gáge, tsúrō bérnibēn náptsena; wu nāntsúrō íseskin; skirúnyā, sábasege tsábālan, ‘wu kōangá,’ tse,

¹⁾ This verb is in the singular, by a change of the construction first intended, *bēlāfi* taking the place of *ām*, comp. § 338.

²⁾ This expression does not convey in Kanuri what we mean by “little boy”: it only represents the king as a young man, lacking the steadiness and experience of riper years.

³⁾ § 151, 2.

túgō sándi wúgā kerúnyā, dáturō rítsei, kángulei badítsei: ndúyāye pérntse ñgalārō kántin tsétā, rúmtse mǔskōn ñgalārō kámtse, kášagarntse ñgalārō tsétā, ñgáliöntse ñgalārō tsétā, kú ndúyāye kōángāté¹⁾, kú nótseyē,” tse, kōganawántsuro ñgáfō Fulátabēn. Kōganāwa ñgāsō pérntsālan Fuláta dútsa, nátsāga, Fuláta tšesšēsin: Fulátāwa tsagášin fúgun; kōgana sandíga tságei ñgáfōn. Diniā sēbā badítsanāté, kolótsāní, sandíga tšesšēsin, dúgō kēngal kikkurō. Kēngal kikkurúnyā, mei sandíga kolótsē, ñgáforō wólte, bérnirō íse, tséptši.

Tsebgányā, mei Dúnōmabē²⁾ karámintse meina Ibrám bóbótse, ām wúra bóbótse, ām wúrarō: “wúte mei Dúnōma yōngē, kérmei nántsēn máskē, šíga yónneskē, Wúdirō lētši; ñgō karámin-tse, meina Ibrám, mbétsi; wúte, sandíte³⁾, abántsāwa wúa³⁾, ába tilō sasámbō, wu nántsān kérmei dúnōn máskin bágō; máskīa, állayē tširágení. Wúte, meínayē málamyē, lukrán, komándē pélēsege, nóneskī, kitábū komándē pélēsege nóneskī; kitábū kirusgányā, kitábuyē: ‘kām kérmei dúnōn tsebándin bágō⁴⁾,’ tse kitábuyē, wu kíruskō. Ágō íseskē, kérmeité nā tátānībēn másganāté, Fuláta kálma íse, Bórnu móltse, bérnirō gáge, pátō meibēn náptšinté, átemā kárgeníyē wátse, kidískō.” Ám wúrarō: “mártegenógō, wúte mánāndō kōngin bágō, mána kitábubē kōngin bágō; kášagarté meina Ibrámmō⁵⁾ wu yískī: kérmeité kágentsa, kágē ganí,” tse mei Ngaleirúmayē ām wúra bérnibērō. Gulgányā, ām wúra bérnibē meina Ibrám bóbótsa; kándegeirō kadínyā, meina Ibrámmō: “abándō kúra kášagar abándobē ši dúnōn nándon tsémāgin bágō, kášagarté níró ntši, níma meigō,” tsā Ibrámmō.

d. Kérmei mei Ibrámbē.

Mei Ibrám gáge, pátō abántsibēn nábgonō. Náptsenāté, wu sárbité bágō, pádgeskī. Ágō mei Ibrámyē ñgáfōnyin tsédēna, wu nónesganí: wu kēntsirō wólīgē, Pótērō satúlugī ládorō, wúgā saláde: lókte mei Deiamābē wu rúskī, mei Ámādibē rúskī, mei Dúnōma tátāntsibē wu rúskī, meina Ngaleirúma karámintsibē

¹⁾ § 168.

²⁾ § 140.

³⁾ § 334. 5. b.

⁴⁾ § 223.

⁵⁾ § 335.

wu rúskī, meina Ibrámbe rúskī, mei Delamābē karāmintse Salgāmibē wu rúskī.

Ágō rúsganātema nírō nemēneskin, rúsganíte nemētsasgani. Ágō rúmmi nemēnemā, pānemmi nemēnemā, ŋgalā gani, wu nōnesgana, dúgō belāndēman pádgiguskō. Māna nírō gúllesgana, áte ŋgāsō wu nōnesgana, rúsgana, pánesgana: ágō tsúrō Gázirbēn degánāté wu nōnesganíte ŋgubu bágō. Tagardá áte rufūnemmaté, nā kām Gázirbēn karānem, pāntseiya, nírō: “kōa māna áte gúlentsenāté Gázirnyin katámbō” tséda nírō. Ágō gédintse bágōte, nemérō, ši áram: ágō gédintse nōnemmaté, šitema nemēnemīn. Kérma wu bágō, dúgō mánātéga nā gadén nemēnem, kām gadē pāntsīa, mánāníte tsírē gani kwōya, kōa pāntsēnātiyē nírō: “ába málam, kōa Gázirbē māna nírō nemēntsegenāté, kátugūntse mánāte, nírō tsírē, nemētsenī,” tse, ni pānemā, šim ŋgalān wúga šúrumba? — Wu belānden fúgū málamwa¹⁾ kúra kúrabēn námnesgana, nemēntsa tilō tilō wu pánesgana; atemārō wúyē nírō ágō nōnesganāté nemēneskō, ni pāné! Mánāníte bérni Bórñubēten, nemēnem, pāntseiya, wúrō tsírē šédō, “kōúté kantámbū Gázirbē” tséda. Átema dátši tilōtema.

8. Māna málam Lāmīnu Šógen bobōgátābē.

a. Málam Lāmīnu álla logótsin meirō.

Wu Bórñun námganāté, sagáni méogu legárri, Fuláta Bórñun tsítse²⁾, tsédī Bórñubē ŋgāsō krígen tártse²⁾; dāgányā, bérni Bórñubē gáptse; gáptsenāté, Fulátāwa ŋgāsō tsáptā, saba-rāta, bérni Bórñuberō kásiō. Kašinyā, ísa, bérni kārānge-dányā, kógana bérñibē ŋgāsō Fulátāgā tsáru; kerúnyā, létsā, meirō: “ŋgō Fuláta nānémō lebálarō íšin” gedányā, meiyē sandírō: “lénógō, keigammārō mánāgenógō, tsítse, tsúlūge, sabátsege, yóktse!” tse meiyē kóganāwa bérñiberō. Kóganāwa bérñibē māna meibē pántsā, nā keigammāberō létsā, keigammārō: “ába keigamma,

¹⁾ § 195.

²⁾ § 336.

meiyē, išyē, nīrō gūlentšyē ‘sábarātené, pērñémmō beí, lúge, Fulátāwa nāntsūrō krīgūrō tseitē sábagēné, sandígā yóñné, ngáforō wóltā!’ kónō meiyē,” kēda kōganāwa bérñibē keígammaārō. Keígamma mána meibē pántse, sabaráte, álam méogu nderí¹⁾ bóbótse, álam méogu ndurísō nāntsūrō ísa; kašínyā, keígamma tšítse, pērntsūrō tsébā, fúgurō kótse, álam méogu ndurísō šíga ngáfōn tságā, tšinnā Pótebēn ísa tsálūge, Fulátagā káptsa, lebálārō badígēda. Badígédányā keígamma kríge tsédín, Fuláta tšesššin, Fulátayē kōganāwa tšesššin; kešššényā, kōganāwabē kām ‘gubū tšesšši, Fuláta keígamma māgā dúnōn kótsei. Kōgedányā, keígamma kām tilō tsunótē nā meiberō: “léné, meirō gúllé, Fulátātē wúgā dúnōn kósei, mei tšinnā Gédibēn sabaráte tsúlūgū” tse, nā meiberō kām kinótényā, kāmte létse, kátunō keígammaabē meirō gulgányā, mei mána keígammaabē pántse, sabaráte, yántse gótse, ngáfō kalígimōben ganátse, ši pērntsūrō tsébā, kōgana nāntsibē ngásō sabaráta, perrō tsábā, mei yántse fúgurō tsáke, ši ngáfōn yántse tségei; kōganawántse ngásō šígā ngáfōn tságei. Tságā, tši Gédibēn kelūgényā, keígamma labár mei tsúlūgenābē pántši. Pāngányā, keígamma Fulátawārō ngáfō tšō, meíga tségā ngáfōn, áptei, pēsǵántsa Gédirō tsáde. Fulátāwa, mei bérñi kolótse, tši Gédibēn tsúlūge, pēsǵántse Gédirō tšinna, kerínyā, sándi mei tsegáši nótsei. Mei tsegáši nōgedányā, Fuláta ngásō ísa, bérñirō támū, náptsei. Mei tsegáse, létse, béla Kurnawátēn²⁾ ši náptši: ši Kurnāwan náptsēna, Fuláta bérñien náptsāna.

Kāntāge yásge kitényā, mei labár Málam Lámīnubē pántši: mei kām tilō bóbótse, pēr tšō, “yáte, málam Lámīnurō yē, mārtege, pēr áte šíntse gótse, tse, wu šígā rúskia rāgéski” tse mei kóagā kínótō. Kóá tšítse, pēr tšétse, nā málam Lámīnuberō pēr tsáte, kóayē: “ába málam Lámīnu, wúgā mei nāñémmō súnótō: mārtegené, ngō pēr áte šínem góné, áre, nāntsūrō lényē, ši nígā ntsúruiya tserágí gonō,” tse kóayē málam Lámīnurō. Málam Lámīnu mána kóabē pāngányā, tšítse, pāntsūrō létse, sabaráte, kitábūntse gótse, nā kóāberō tse, pēr múskō kóāben tsémāge, tsébā, šyúa kóāwa nā meiberō kássō. Kašínyā, kóayē létse, meirō: “mei

¹⁾ nderí and ndurí were probably at first ndirí.

²⁾ § 168.

kómāni, nā wáyā súnōtemmāté wu náturō léneskē, íseskī: kóá, 'léné, bóbōné', nānémmō íse, šīgā rāmīa rágemī, tsánmmāté, ŋgō, ši bóbōngē, íši" kónō kóayē meirō.

Meiyē málam Lámīnuga kirúnyā, bóbōtse; nāntsúrō kadínyā, meiyē širō: "ába málam, wu labárnem pāngasgányā, wu kām tilō nānémmō nótēskē, per yískē, tsáte, nírō ntšō, 'perté šínem gónem, áre nānirō, wu nīgā ntsúruskia ntserágeskī' neske, atē-márō wu nīgā bobōngóskō, ágō bobōntsešganāté, wu nírō gulntséskē, páné!" kónō meiyē málam Lámīnurō. Málam Lámīnu meirō: "áfi rōnémyē tserágō, wúgā bóbōsgam?" kónō málam Lámīnu meirō. Meiyē: "ágō nīgā bóbōntsešganāté: Fuláta tsédini ŋgāsō tártsa dátši¹⁾, ám 'gāsō tšeséšé dátši, wu bérninyin nábgata, Fuláta ŋgāsō nā tilon tsáptā, tšítsa, sabaráta, nānirō ísa, wúga tsúrō pānibēn yóyesā, wu sandirō bérni kológeskē, íseskē kaúlan nábgoskō: mártegené, — ni málam, labárnem kūrē pāngóskō, — wúrō, mártegené, álla lógōné, állayē, wúa nyúasō bānāsāga, Fulátāté, sandíga léneskē, tsúrō bérninibēn yónneskē, tsálūge; létseiya, wu nāni pāndeskē námgiā, ágō rōnémyē tserágenāté, wu nírō ntšéskō," kónō meiyē málam Lámīnurō. Málam Lámīnu mánā meibē pántse, meirō: "léné, námne! ágō állayē tsédinté, állātema ši nótse, kām nótseña bágō: wu nírō álla logótsoskō; logóneskē, lógōnité állayē tsémāgi wu nóneskia²⁾, nírō gulntséskē, sábarātené!" kónō málam Lámīnu meirō.

Mei mánā málambē pántse, pántsen náptsēna, málamga tsúrui. Málam Lámīnu búnyeyē álla logótsin, kaiyē álla logótsin, dúgō kábū túlur kitényā, tšítse, nā meiberō létse, meirō: "sábarātené, Fulátasōté, álla kóreskē, kórōnité sandíga tsétei: báliā, sábarātené, wúa nyúa lényē, Fulátāté nīgā šimtsān ntsáruiya, sándi dátša, nīgā lebálārō guréntšedāni," kónō málam Lámīnu meirō. Mei mánā málambē pántse, kóganāntse ŋgāsō bóbōtse, keigammāntse bóbōtse, álam méogu ndurísō bóbōtse, sabaráta, tšítsa. Málam Lámīnu fúgurō kótse, mei šíga ŋgáfon tségeiwa³⁾; ábgatányā, kógana ŋgāsō sandíga ŋgáfon tságā: kábūntsa yásge tsábālan bótsa, yim kéndēge tsétenawāté⁴⁾, bérnirō nátsagei.

¹⁾ § 303, 2, b.

²⁾ § 242.

³⁾ § 199, 3.

⁴⁾ § 208.

Nāgegányā, kóganāwa ngāsō tséptsā pérntsālan, sabarāta, málam Lámīnu sandirō álla tsugōrē dāgányā¹⁾, Fulāta tsúrō bérniben meiga tsáru; kirúnyā, ngāsō sabarāta, ngáfō berníberō tsálugī. Kelūgényā, Málam Lámīnu, Fulāta sabarāta, tsálugū, kúrtāna ngáfō bérnibēn, ši tsúru; kirúnyā, meirō: “áte sandirō mánāgemmi²⁾, wu nírō ‘mánāgené!’ neskīa, ni sandirō mánāgené, wúgā wúsené, áte múskō nótūwī!” kónō málam Lámīnuyē meirō. Mei mána málam Lámīnubē pántse, šigā tsúru. Málam Lámīnūtē, — ši, tsībīntse kárgunbē ganá laga nántsēn ‘bétši³⁾, tsúrō lifūntsibēn, — kógana tilō per doíwa bóbōtse, tsībīntse kárgunbētē lifūntsēn gótse, kógana per doíwātūrō tšō; kóganātūrō: “ándi ngāsō tšínyē, nā Fulátāberō lénýēya, Fulāta tšítsa, andíga sabásageiya, andýúa sandyúa kārāntēya, tsībīte, múskōn tām, pérnem ngéremnem, nā Fulátasōberō lénēmīa, tsībīte Fulátāsorō gébgem, ni wóltem, nándérō tsemīa, ándi nā Fulátasōberō lénýēya, Fulāta andíga dātsa⁴⁾, gurēšedānī,” kónō málam Lámīnuyē kóganārō.

Mei málam Lámīnugā gurētšin. Sándi ngāsō tšítsa: málam Lámīnu fúgurō kótse, mei šiga ngáfōn tségei, šýúa meíwa fúgūn létsei, kógana bérnibē ngāsō sandíga ngáfōn tságei. Létsa, Fulāta kārāngedányā, málam tsībī gótse, kóa per doíwārō tšō. Kóa per doíwa pérntsēlan ngéremtse, létse, Fulátāsorō tsībīte géptsege, pérntse kálaktse, nā meísōberō⁵⁾ kadínyā, meisorō: “tsībīte wu yáskē, Fulátāsorō gébgeskī” gányā, málam meirō: “léné nā Fulátasōberō, kóganānem ‘gāsō tši tilórō tšítsa, nándi ngāsō lénógō, Fulāta ntsáruiya, tšegásō⁶⁾: kūtē Fulāta dātse, lebálārō — wu málam Lámīnu dāgáta⁷⁾ dúgō⁸⁾ — Fulāta níga lebálarō ntšitānī,” tse málam Lámīnuyē.

Mei, kóganāntse ngāsō sabarāta, tši tilórō nā Fulátāberō légeda; légedányā, Fulāta sandíga kirúnyā⁹⁾, kángulei badítsei.

¹⁾ § 247.

²⁾ § 332, 4.

³⁾ § 267, 1.

⁴⁾ § 125, 4.

⁵⁾ § 210.

⁶⁾ Another form is *tšagásō*, see § 77.

⁷⁾ This use of *dāngin* for the verb “to be” is peculiar and might have been noticed in § 231.

⁸⁾ § 296, 7.

⁹⁾ § 336.

Badigedányā, málam Lámīnu Fuláta kángulei badítsāna kirúnyā, meirō: “Fuláta kángulei badítsei, sandíga ngáfón gei, yétse! Fuláta kũ dátsei bágō,” tse málam Lámīnuyē meirō. Mei kóganāntse ngāsō ngáfónwa Fuláta dútsa, tšesěse, bérnirō kesakényā, tsúrō bérnibēten ngāsō, kógana támũ, tšesěse; tilō tilō gáptsenāté tsagáse, bēlāntsārō létsei. Kríge meibē nasárte, mei gáge tsúrō bérnibēn, kábūntsa máge, kábin Fulátabē réptsei. Kábin Fulátabē réptsā dátse, bérni perátsa, mei gáge, bérniyen¹⁾ náptse, yántse bóbōtse, íse, náptse, kógana ngāsō pántsa perátsa, náptsei. Napkedányā, ándi Bórnu bē ngāsō kunótēn, “Bórnu ngalátši” nyē: ndúyē bēlāntsurō létse, bēlāntsen náptši, meiyē bérniyen náptši.

Nabgányā, meiyē málam Lámīnugā bóbōtse, wusétse, málamgā tsúgōre, “málam Lámīnu, lemán ‘dāsō nānēr rágem?” tse šíga kígorō. Kígórénnyā, málam Lámīnuyē: “wu lemán naŋga ganí bēlányin tšíneskē, kádiskō nānémmō: áfi lemānnō yegdéskin? wu lemán wāneskī, wúrō kálugū tilō sālānibē²⁾ šīmīa, wúga sētī, per tilō wúrō šē, šíní góngē, bēlānirō léneskē: ágō nírō dísganāté, wu ganí dískō, álla tilō wúa nyúasorō bānāsāga, Fulátāté bérnī-nēmīn yóinnēm; pānem pāndēm, nānnēmāté, wu rōnīyē³⁾ tse-rágī: wúgā sárdugé, wu bēlānirō léneskin!” kónō málam Lámīnuyē meirō. Mei mána málam Lámīnubē pántse, kálugū tilō šírō tšō, tsóga málambē tilō šírō tšō, leima tilō šírō tšō, daíre ngáfānāntse tsáktibē šírō tšō, per ngála tilō šírō tšō, kām yásge tsetúluge, málamga tsasárduge, bēlāntsurō tsasáte; wólta, ísa, pāntsan nábgēda.

Mei tsúrō bérnintsibēn náptseŋa, Bórnu ngāsō kětšítse, labár Fulátabē pányen bágō, dúgō sága tilō kīténnyā, — Fuláta tilō, tsúntse málam Tságī, tilō, tsúntse Bókōre, sándi ndísō Kátāgumnyin kárgū; wu sandíga nōnesgana: — sandíyē tšítsā, nā meíberō lebalārō kašínyā, mei labárntsa pāngányā, nā málam Lámīnuberō kām tsúnōtēnī. Málam Tságūwa Bókōrēwa labár málamtíbē sándi

¹⁾ perhaps the original form of the now more usual *bérnyin*.

²⁾ lit. one shirt of my prayer, i. e. one prayer-shirt or surplice for me, § 137.

³⁾ § 193.

pántsāna, nā málamberō mei kām tsunōtēnīte sándi pántsāna: tsítsa, lebalārō nā meibērō kašinyā, mei keigamma bóbōtse; kadinyā, keigammārō: “ngō Fuláta Pótēbē, málam Tságī, tsányintē, lebalārō nānirō tsei: álam méogu ndurísō bóbōné, kógana bérnibē ngāsō bóbōné! lúgogō, sandíga sábagēnógō, yónnógō, ngáfōrō wólta!” tse keigammārō meiyē. Keigamma mána meibē pántse, wólte, létse, dándal kúrālan dátse, álam méogu ndurí bóbōtse: álam méogu ndurí sabaráta, nāntsúrō tsei. Kúrū wólte¹⁾, kógana bérnibē ngāsō bóbōtse: kógana bérnibē sabaráta, nāntsúrō tsei. Kašinyā, ši tsítse, pérntselan tsébā, náptse; dágányā, kógana ngāsō bóbōtse, šíga ngáfōn tságeiwa²⁾ nā Fulátāberō lēgedányā, sandyúá Fulátāwa lebála badīgedányā, Fuláta kánguleirō wátsei, kógana Fuláta tšesēsīn, Fuláta kógana tšesēsīn: sándi ngāsō, kām tilōma kāmāntsurō³⁾ tsegásēna bágō. Mei gergátse, páton tsúlūge; nāntsārō kadinyā, keigammārō: “ni, Fulátāwa nyúá dīnīa wágonosō⁴⁾ gáduwī, dúgō kau dábū kītō; kau dábū tséte-nāsō, ni Fuláta yókturō nírō tegērī kwōya, áre, bérnīte sandirō kolónyē, lénýē, áte⁵⁾ kóganāndē ngāsō Fulátayē tšétse dátse⁶⁾ ní,” tse meiyē keigammārō. Kalákta, Fulátārō ngáfō tsáde, tsábā Kúr-nāwabē gógēda. Fuláta mei tsábā Kúr-nāwabē gótsēna kerínyā, sándi meiga ngáfōn tságā, dútsa, kām ‘gúbū tšesēsō. Kešēsényā, mei sandirō bérni kolótsege, kóganāntse ngāsō gótse, létse, Kúr-nāwan náptsēna.

Bórnu ngāsō, ágō kómbubē bágō, kánayē kām ‘gāsō tšétšīn: Fuláta ām bēlabē kolótta kídā kúlobē tsádin bágō⁷⁾, kómbū búrgo degánātē ngāsō ndúyē tsábū dátši; nā lénēm, kómbū mánēm, tšibumma bágō: kána kām ‘gāsō tšétse dátši; dúnō Bór-nubē ngāsō Fulátayē tsémagī. Kām Fulátayē rītsenātē Šóa tilō loñ rītsenāgō; Sóaturō sándi manátsagei bágō; Šóayē rúntsan náptsāna, Fulátayē rúntsan náptsāna. Kām šíga kánayē tséteiya, létse, nā Šóabēn náptsīn; kām Fuláta tserágena, Fulátabēn náptsīn: wu tsúrō Šóabēn námga. Mei ndirō Fulátayē bérniyen tsetúlūgenātē wu rúsgana. Lóktetē málam Lámīnuyē ši bēlāntse Kánēmnyin⁸⁾

¹⁾ § 331, 3.²⁾ § 199, 3.³⁾ § 149.⁴⁾ § 300.⁵⁾ § 327.⁶⁾ § 303, 2, a.⁷⁾ § 257, 5, b.⁸⁾ § 335.

nábgata; mei Dúnōmayē Kurnāwan nábgata; wúyē tsúrō Šóabēn námgana; lóktetē, wu ángallyá, dúgō pádgigeskō.

Wu pádgesganātē málam Lámínūtē Bórñūnyin kām šíga málam Šógen bóboṭsa pányendē, šígā málam Lámínūnyin bóboṭsei, dúgō wu kológóskō; ši Šóge tsányintē wu kentsíngana, dúgō¹⁾ labárntsé tsédī Áfūnobēn wu pāngóskō, ši Šógen bóboṭseitē. Ágō šimnyin rúsganātē šíma wu nírō gulntséskin; ágō rúsganite nírō gulntséskē argalámñemín rufútsammi.

b. Málam Lámínūtē, ágō tséde kérmei ngáfōnyin tsebándenātē.

Málam Lámínu ši mei Bórnumārō álla tsugóre, mei Bórñuma Fulátayē šígā rítsāna, bárga ši málam Lámínuberō náptsāna, šyúa mei Bórñubēwa kátēntsa kétési, lebála bágō. Mei Bórñubē, kábū tilō, ām wúra bēlabēye nāntsúrō ísa, šírō: “mei Ibrām, ni, málam áte, sábarātemmí kwōya, íse, kérmei nāñemín tšímogō²⁾,” kéda ām wúrayē mei Ibrámmō. Mei Ibrām mána ām wúrabē pántse, ilān wókita rufútse Wádairō: “mártāga, ísa nānirō, wúga bānāsāga; kóá málam Lámínu áte kérmei nānyin mágō tserágēna: sándi ísa, wúga bānāsagāni kwōya, málamtē kérmeite nānyin tšímogō³⁾” tse, wókita rufútse, mei Wádaiberō tsebágonō.

Tsebágányā, mei Wádaibē wókita mei Ibrāmbegā kirúnyā, tsúrō wókitabēn, mána mei Ibrámyē šírō tsebátsēna ši tsúruí, tsúrō wókitabēn. Kirúnyā, kóganāntse ngásō bóboṭse; nāntsúrō kašínyā, šíyē kóganawántsúrō: “kóganāwa, wúma nandíga bóboṭtsaskō, mei Ibrām wókita wúrō tsebágonō, wu wókitātē péremneskē, kirusgányā, mána tsúrō wókitabētē mei, Ibrámyē gonō: ‘mei Wádaibē mártēge, kríge⁴⁾ wúrō tsebátsē; wúrō kríge tsebátsēni kwōya, kóá málam Lámínu áte nānyin kérmei mógō tserágēna,’ kónō mei Ibrámyē, mána tsúrō wókitāntsibētē; atēmārō wu nandíga bóboṭtsaskē, ‘mána wókitabē pánógō!’ neske, atēmārō bóboṭngedaskō,” kónō mei Wádaibeyē kóganawántsúrō. Kóganāwa mána mei Wádaibē pántsa, wólta, létša, sábarāta, káreintsa krígibē gótsa, pérntsārō tsábā, nā meiberō sándi ngásō káššō. Kašínyā, mei

¹⁾ § 296, 7.

²⁾ 257, 5, b.

³⁾ from *mágeskin* § 74.

⁴⁾ § 337.

Wádaibē kōganawántse sabaráta, krígurō nāntsúrō ísāna kirúnyā, ši tsítse, pátorō gáge, sabaráte, tsúlūge, nā kōganawántsiberō kádiō. Kadínyā, kōganāwa mei sabarátēna tsáruí. Kerúnyā, meirō: “mártegené, fúgurō kóné, nā andíga sásāteminté sásáté, ágō rágemmáté andírō pelēsegámīa, ándi nírō tsídīyē,” kéda kōganāwayē mei Wádaiberō.

Mei Wádaibē mána kōganawántsibē pántse, fúgurō kótse; tsábā gótsa, nā málam Lámínúberō ábgāta. Málam Lámínu, ši mei Ibrám wókíta rufútse, nā mei Wádaiberō tsunótēna, mei Wádaibē íse, širō bānātsege tse, wókíta tsunótēna, — málam Lámínu nótseñí. Wádai kríge tsúgūte; bēla málam Lámínubē kārāngányā, kām tsunóte: “lénógō, málam Lámínurō gúllógō, wu nāntsúrō lebálārō kádiskō; sabaráte, bália, dínīā baltétšīa, wúa šyúa, lénekē, kálā fóktsēiye!” tse mei Wádaibē kām kínotō nā málam Lámínubērō. Málam Lámínu mána mei Wádaibē pántse, ām belāntsibē ngāsō bóbōtse; nāntsúrō kašínyā, šíyē ām belāntsiberō: “ām belānībē, ndúyē létse, pántsēn sabaráte ngalārō! kútē mei Wádaibē ísēna, tógō sándi, dínīā baltétšīa, nānírō ísa, wúa sandyúa kríge badítšen, géda wúrō kām kéonótō: wúyē nandígā bóbōntsaskē, ‘mánáté pānógō!’ nekē, atēmārō wu nandígā bóbongedaskō,” kónō málam Lámínuyē ām belāntsiberō. Ām belābē mána málambē pántsa, ndúyē wólta, pántsārō létsa, sabaráte krígibē sabaráta¹⁾, nā málamberō ām ngāsō káššō; kašínyā, málam āmtséga tsúruí; kirúnyā, málam tsítse, pátorō gáge, sabaráte krígibē sabaráte, nā āmtsiberō kádiō. Kadínyā, fúgū āmtsiberō kótse, nā krígiberō ábgāta; ábgatányā, ši fúgun, ámtse ngāsō šíga kádugūn tságei, nā mei Wádaiberō lēgéda.

Lēgedányā, mei Wádaibē kríge málam Lámínubē nāntsúrō ísāna, ši tsúruí. Kirúnyā, syúa kōganawántsua tsítse, létsa, šyúa sandyúa kálā fóktsēi lebálārō. Kálā fokkedányā, mei Wádaibē málam Lámínubē ām ngúbu tsétšī. Málam Lámínu ámtse ngúbu sánūna kirúnyā, kángulei badítsei. Wádai málam Lámínu kángulei badítseña kerúnyā, sandíga dútsei, málam Lámínu tsegášin, Wádai sandíga dútsei. Málam Lámínu bēla kolótse, létšī

¹⁾ § 341, 1.

bēla gadērō. Wádai málam Lámīnu bēla kolótsena kerúnyā, wólta, ísa, bēla málam Lámīnubē ngāsō kánnun wártsa, lemán gótsa, wólta, bēlāntsārō létsei.

Málam Lámīnu, Wádai bēlāntsurō wólte, létse, kirúnyā, ši tšítse, ámtse ngāsō bóbótse, wólta, pāntsārō ísei. Kašínyā, bēla ngāsō Wádaiyē kánnun wártsena, nem tilōma dāgáta bágō, lemán ngāsō Wádaiyē gótse, létši. Málam Lámīnu ámtsúa kárgentsa kútū, mána nemétsadāna¹⁾ nótsānī; kalāntsa tsédigārō tsasáke, pāntsān náptsāna, ágō tšédēna¹⁾ nótsānī. Málam Lámīnuyē ām bēlāntsi-berō: “ndúyē pāntse perátse, náptse, dúgō állayē tsédinté²⁾ ándi ruiyogō³⁾,” tse ámtsúrō. Ámtse ndúyē pāntsa perátsa, náptsei.

Nabgedányā, mei Ibrám ši bēlāntsen náptsena, Lámīnu šiga mbēlātsin ntšéotsorō⁴⁾; mei Ibrám ši nótsenī. Málam Lámīnu tšítse, nā mei Ibrámberō légonō. Légányā, “wu nírō bānāntse-geskē, Fuláta ngāsō yónnem, káragāntsārō létse, ni pānemin nám-nemma, wúa nyúa mánāndē tilō; wu nígā tsúrō tilon ngitaskō, ni wúgā tsúrō ndin skitām, wu nígā ntserágesgana, ni wúgā wásemmaté⁵⁾ kú wu nóneskī: ni lénem, Wádairō wókita tsebānem, Wádai íse, wúgā šése, ni namné⁶⁾ nem. Wádai ísa, wúga pányin yógesā, kāmni ngāsō tšesése, bēlāni kánnun wártsa, lemānni ngāsō gótsa, Wádai bēlāntsārō légēda. Wu Wádai létsāna kirusgányā, wólteskē, bēlānirō íseskē, tsédini peráneskē, ánni gáptsenāwa náb-geiyē. Wúa nyúa sóbāndē kuté párnyē: wu nígā ntsepádgeskīa, kām íse, nīga múskōnyin tsémāginté, wu tsúruskō,” tse málam Lámīnuyē. Mei Ibrámga tsétā, debágonō fúgū kōganawántsibēn: kōgana tilōma širō bānātsagānī, šigā šimnyin tsáruī, dúgō málam Lámīnu šigā kipátkō pāntséman, mei Ibrámte.

Kipadgényā, málam Lámīnu gáge, pāntsen náptsī; nabgényā, ām bēlāntsibēn ām mei Ibrámbēn ngāsō bóbótse; kándegeintsúrō kašínyā, šiyē sandírō: “kām wúgā séganāté wúrō náten gúlese pángē; kām wúgā ségānité, ‘wu nīga ntsegasgani’ tse gúlese pángē,” kónō ámtsúrō kándegeilan. Ámtse mána málam Lámīnubē pāntsa, širō: “ándi ngāsō nīga ntsegeiyē: áfiyāye níyē rá-

¹⁾ § 253, 1.

⁴⁾ § 252.

²⁾ § 333, 1 and § 170.

⁵⁾ §§ 173 and 324.

³⁾ 238.

⁶⁾ § 238.

gemmāté šima ándi rágē, ágō wánemmāté, andiyē wányē", kēda ámtsíyē málam Lámīnurō. Málam Lámīnu šī kērmeirō náptsíté, ām wúra ngásō nótsei; nōgedányā, šíga Lámīnun bóbótsei bágō, Šóge Lámīnun bóbótsei: šíga Šóge Lámīnun bóbótseité, ām lár-dibē ngásō, kóá málam áte nēmmálam kolótši, kērmei Bórñubē múskōntsúrō gágíte, ndúyē nótši. Nōgedányā, kām šigā málam Lámīnun bóbótēma bágō, Šóge Lámīnunyin bóbótsei. Yimtéma kērmei Bórñubēté múskōntsúrō kargágō, gēda, wu pāngóskō.

c. Šóge Lámīnu kērmeilan nábgata.

Wu pānesganāté, kērmeilan nabgányā, kríge búrgo badítsenāté, Šóge Lámīnu tsítse Katāgúmmō kríge keátō. Keātényā, Fulátāwa Katāgúmbē šíga kerúnyā, dátsa, gurétsāni: pényin, káninyin, dī-mīnyin, lemányin, ngásō pítsa, tsagáse, létsei. Šī bérñintsārō kadínyā, Fuláta tilōma bágō: pényin, káninyin, dīmin, lemányin géptse. Gebgányā, bérñiyentsān šī tséptse, kógana ngásō tséptsā, pē tsuróre, tságüte, debátsā, dā pēbē šima kómburō tsábui, dúgō kábū yásge kitō. Kitényā, kéndēguāté¹⁾, bérñi Katāgúmbēn sabaráta, tsígēda, tsábā Kánobē gógēda. Gótsa, sándi létsei, kábū lásge, ndí, yásge, dége, úgu, árasge, túlurrō²⁾ lēgēda; lēgedányā, bēla Górgōten, tši kómodūgubēn, tsebgēda. Tsebgedányā, kábū yásgurō³⁾ nabgedányā, kéndēguāté, tsítsa, tsábā Kánobē gótsa, létsa, — Kómodūgu tsúntse Salámtā, nā átēn algáma meibē bārétsei, lebasarsō, yálōsō, kugudógusō⁴⁾, ngásō nā átēn bārétsei, — Šóge náten tsebgonō. Tsebgányā, kábū ndirō náten bótši.

Bógányā, mei Kánōma sandíga tsúrui; kirúnyā, sabaráte, kōganawántse ngásō sabaráta, tsálugī, Šóge sandígā tsúrui. Kirúnyā, Šóge, šiyē kōganawántesūa, sabaráta; nā mei Kánoberō lēgányā, mei Kánōma tse, kálā fóktsā, lebála badígēda. Lebála badígedányā, Šóge sandígā tsétsin, sándi Šógegā tšēšēšin. Šóge sandígā tsétsin ngúburō⁵⁾: sándi dáturō wátsa, tsagáse, Šóge sandíga dútsin ngáfōn. Sándi létsa, bérñiyentsārō támui; kata-

¹⁾ § 208.

²⁾ § 203.

³⁾ § 208.

⁴⁾ § 317.

⁵⁾ § 299.

mínyā, tšinnāntsa tsáksāga. Šóge, sándi tšinnā tsáksāna kirúnyā, wólte, nántse búrgo náptsenālan tšéptšī.

Tšebgányā, bótsa; wágányā sabaráta, tsábū bēla Yákubābē gótsei. Gōgedányā, kábū lásge, ndi, yásge, dége, kenáguāté¹⁾, bēla Yákubābē tsabándi. Kēbandényā, Šóge kóganawāntsūa tšéptsei. Tšepkedányā, Yákūba sandiga tsúrui. Kirúnyā, per miā tsunóte: “lénogō, sandiga ruigō! tširemārō Šógete ši lebalārō nānirō kádiō kwōya, nándi wóltenógō, drogō, gúlesenógō!” tse kām per miāwa nā Šógeberō Yákubāyē kinótō. Ām per miāwa tšítsa; nā Šóguberō kašinyā, sandiga kārāntsāni, rítsa, ngáforō wóltā, nā Yákubāberō lēgēda. Lēgedányā, Yákubārō: “kríge Šógeyē kú nānémmō tsagútenāté²⁾, ni ráktsammí,” kēda Yákubārō ām per miāwa tsunótenāsoyē²⁾. Yákūba mánāntsa pāntšī. Pāngányā, tsárma Īsa bóbótse: “āmi létsa, kerúnyā, sándi rítsa, wólta, nānirō ĩsa, wúrō, kríge Šógeyē nānirō tsugútenāté wu ráktsasgani, gēda: ni tsárma Īsa, per yóru yásge gōné, lēné, bália sandiga rui!” tse Yákubayē tsárma Īsarō. Tsárma Īsa bótse; diniā wágányā, per yóru yásge gótse, ši fúgurō kótse, nā Šógeberō kašinyā, Šóge sandiga kirúnyā, ši káliāntse Bārgā ganá bóbótse, tátāntse Lāgeran bóbótse: “lénogō, ām nānirō ĩseitē ruigō, áfi sándi nāndēn tsarágō; ágō nāndēn tsarāgenāté nandirō gúlntsā, drogō, wúrō gúlesenógō!” tse Šógeyē, káliāntsūa tátāntsūa tsunóte. Nā Fulátasōberō lēgēda; létsa, kálā fokkedányā, kríge badítsei. Kríge badigedányā, sándi kríge tsádin; ām Yákubābē ām Šógebēga tšēšēšin: ām Šógebē kángulei wátsei. Mālam Yákūba sandiga tsúrui: sándi kríge tsádin; kām kāmāntse dútsēna bágō. Yákūba gergátse, sabaráte, páton náptsenā. Tsárma Īsa, ši per yóru yásge gótse, nā Šógeberō ĩsenāté, ām pérwātē ngāsō, táta Šéógebē, šyúa kália abāntsibēwa, per yóru yásgete ngāsō kām kálā pérbētē tšēšēse, pérte tsámāge: per yásge gáptse, pátorō wólta, lēgēda nā Yákubāberō.

Yákūba sandiga tsúrui; kirúnyā, nā mei Nyamnyámberō kām kinótō. Kām kinótényā, mei Nyamnyámbe kátunō Yákubābē pāngányā, ámtse ngāsō bóbótse; nāntsúrō kašinyā, kábūntsa ndi

¹⁾ § 208.

²⁾ § 12.

kenyásguāté¹⁾ sabaráta, kámuāntsa ngásō bóbōtsa, kāmūa tsó-gōntsa gōtsa, nā koāntsáberō káššō. Kašínyā, mei Nyamnyámbe tšítse, sabráte, fúgurō kótse, ámtse ngásō šíga ngáfōn tságei Tságā, nā málam Yákubāberō kašínyā, málam Yákūba mei Nyamnyámberō: “ngō, dā tšī: sábrātenógō, lényogō nā dā tse-nāberō!” tse málam Yákūbayē mei Nyamnyámberō. Mei Nyamnyámbe mána málam Yákubābē pántse, kāmūn, kōángān, pérōn, ngásō tšítsa, málam Yákubāberō kášyō. Kašínyā, málam Yákūba sandíga kirúnyā, sabaráte, ámtse ngásō bóbōtse, tsa, sandyūa Nyamnyámwa ngásō fókta, lebálārō nā Šógeberō kašínyā, tsa, Šógeyē sandíga kirúnyā, kógana Šógebe ngásō tšítsa, létsa, sándi ngásō kálā fóktsi lebálārō. Lebála badígedányā, Nyamnyám ām Šógebe ntšéotsorō badítsei; badígedányā, sándi tšesššia, kām tšesššenāté, rōntséma tsúlūge dātsení²⁾ dúgō dārō kámtsei: kām tsáteiya, lága múskō kámtšin, — kām ši dāgáta —, lága ši kámtšin, ngergentsúrō tsákin, lága kálā kámtšin, ngergentsúrō tsákin: nátemān kámtéga dārō kámtsā dātsin²⁾, kām tsáteiya; kálemte, kámuāsō péroāsō³⁾ tsógōntsāwa tsorórīa, tsógōntsārō pítsagei. Per tšesššia, pérte rōntséma tsúlūge dātsení, dúgō ngásō dārō kámtsei. Ām Šógebe sandíga tsárui, lebála tsádin: lebála dīniā bálte badítsanāté, tsébed sándi tságādin, dúgō dīniā bunyēgonō. Dīniā bunyēgányā, Šóge kōganawāntsūa létsa, tséptsei.

Tsebgedányā, Nyamnyám sandiyē wólta, tséptsei: ām Šógebe bōnyē, “wátšia, bálī lebála dīyen!” tsā, sándi bótsāna⁴⁾, Nyamnyám dīniā búnyē tšítsa, nā Šógeberō lebálārō kášiō. Kašínyā, kógana Šógebe Nyamnyámga kerúnyā, sándi ngásō kángulei badítsei. Kángulei badígedányā, Nyamnyám sándi tsagášin kerúnyā, sandíga dūtsei: sandiyē tsagášin, Nyamnyámnyē sandíga dūtsei, kolótsānī, dúgō dīniā wágonō; wágonosō⁵⁾, Nyamnyám sandíga kolóntsa wólturō wátsei. Kábūntsa lásge, ndí, yásgerō dūgedányā, kēndéguāté Šógeyē kōganawāntsúrō: “kánguleindéten, Nyamnyám áni kolósā pátō pándēm bágō: wóltēogō, ngáfōrō ganá sandígā yóñnyē! ngáfōrō wóltānī kwōya, kámdē⁶⁾ tīlōma kolótsēdānī,”

¹⁾ § 208.²⁾ § 303, 2. a. and 231.³⁾ § 317.⁴⁾ § 251, 2.⁵⁾ § 300.⁶⁾ § 201. 1. 2.

kónō Šógeyē kōganawántsurō. Kōganawántse mána Šógebē pántsa. Tāta Šógibē, ába Wúmarwa, Bárga ganáwa, Áli Tsármāwa per kálaktsā, wólgatányā, kógana ngásō sandiga kerúnyā, kálaktā, kábū tilorō sandiga yóktsa ngáforō: Nyamnyám tsagáse, lēgedányā, nā Nyamnyám kábū tilō bótsanāberō am Šógebē lēgedányā, nā bótsanāten šilā kámmān, kálā kámmān, šī kámmān, múskō kámmān, tságere, sandiga tséte, tsédírō pítsanāté, am Šógebē kerúnyā, kām tilōma fúgurō kótema bágō¹⁾, Nyamnyámga kolótsa, ngáforō wólgēda, kām dátēma bágō, tsábā pátobē gótsei; gōgedányā, Nyamnyám sandiga tságāni, bēlāntsārō wóltei.

Šóge tsábā bēlāntsibē gótši; gōgányā tsábālan létsei, kábūntsa méogu lagarirō tsábālan lēgeda: létsa, bēla Tsebákten²⁾ tséptsā; bōgedányā, wāgányā, tsítsa, bēla Kátsoulēten tsébgēda; tsebgedányā, bótsa; wāgányā, tsítsa, bēla Kaduwāten ísa, tsébgēda; bótsa, dínā wāgányā, sébā tsítsa, létsa, bēla Gafeiyēten tsébgēda; Gafeiyen bótsa, dínā wāgányā, sébā tsítsa, létsa, bēla Tšatšáramten tsépkēda; tséptsā, bótsā, wāgányā, sébā tsítsa, létsa, bēla Adufiāten tsébgēda; tséptsā, bótsā, wāgányā, tsítsa, bēla Murmúrten tsébgēda; tséptsā, bótsā, wāgányā, tsítsa, bēla Tšaguāten tsébgēda; tséptsā, bótsā, wāgányā³⁾, tsítsa, létseitē, kárbīna tsúrō karagāntsibēn sandiga kirū. Kirúnyā, létse, Fulāta tsúntse Dānkouāturō⁴⁾ létse gulgónō kandírayē, “ngō Šóge búrgo nānémmō krígurō íse, ní šiga kirúmā, kásēm, bēlānem Kátāgum šírō kológem, ši níga ntsúrūni: ši tsábā Kánobē gótse, Kánorō lēgányā, Fulātāwa Kánobē šiga ráktsāni, tsínāntsa tsáktsāga; ši tsínā tsákkatagā kirúnyā, tsítse tsábā bēla Yákubābē gótse; nā Yákubāberō lēgányā, Yákūba Nyamnyám bóbótse, nāntsúrō ísa, šyúa Nyamnyámma fókta, Šógega dútsa, Šóge tsegáse, bēlāntsurō létšin: wu sandiga kiruskō dábū káragāben, utēmārō wu níró íseskē gulntséskē, pāné!” kónō kandírayē Dānkouārō. Dānkoua mána kandírabē pāngányā, sabaráte, ámtse ngásō bóbótse, Šógega tsábālan kápkēda. Kógana Šógebē kríge Dānkouabē kerúnyā, tilōma kām dátēma bágō, kángulei badítsa, tsagášin, Dānkoua sandiga dútsin. Létsa, — kómodūgu tilō bēla Larébēten,

¹⁾ § 263, 3.²⁾ § 168.³⁾ § 204.⁴⁾ § 168. 13

kómodugūté ši kúra, — sándi kómodugúturō támū, ngáfō kómodūguberō kōgedányā, Dāñkoúa kadínyā, tši kómodūgubēn dātši: ši Šógega tségāni, kómodūgu dāptši; Dāñkoúa ngáforō wólti.

Šóge kōganawāntsūa tši kómodūgubēn bōtsa; wāgányā, tšitsa, bēla Bódebē Gulugudgummō létsei. Lēgedányā Šóge kásūwayē tsétei; kitányā, Gulugúdgumin tšigedányā, káragā Bódē ganáberō katemúnyā, Šóge, kásuātē dūnōntséga kótši: káragāten bōtsa, wāgányā, tšitsa, Bódē ganārō lēgēda. Lēgedányā, “Šóge kásuāntseté, námnyē, kábū ndirō šiga wūgēogō!” tsa kōganāwa Šógibē: kábū ndirō bōgedányā, kēnyásgeté állayē Šógega mátsi.

d. Mei Wúmar, táta Šóge Lámīnubē.

Māgányā, kōganāwa Šógega šiterátsa. Dāgányā, tátāntse, ába Wúmartē kōganāwayē bóbōtsa, “ába Wúmar, abāngemyē krīgurō ságutī, ságūtē, kríge lényē, nasártendé, wóltē, pátorō tšyen, ngō abāngem tsábālan šiga állayē mátsi, pátō tsebándenī: tsūrō tatoántsibēn níma kúrāntsúgō¹⁾; áre, kášagar abāngembē níró gónyē lúntsegē, dígal abāngembēn námne!” tsā kōganāwayē ába Wúmarrō; kášagar gōtsa, lútsāga, tsóga abāntsibē kērmeibē kalántsēlan ganátsa, nā abāntsibēn náptse.

Kábū túlur kītényā, sádāga abāntsibē túlurwa²⁾ sadáktse; dāgányā, yim sadáktšenawāma sabarāta, tsábā bérnibē gógēda. Gōgedányā, sándi létsa, bēla Ngár buāten bōgēda. Bōgedányā, Ngárbuān sébā tšitsa, létsa, Górótsšin bōgēda; bōgedányā, tšitsa, létsa, bēla Bésegeten bōgēda. Bésegen tšigedányā, létsa, Dāgambin bōgēda; bōgedányā, tšitsa, létsa, bérni Bórñubē dinnā kótsa, létsa, Kúrñāwan tsébgēda. Kúrñāwan tšigedányā, létsa, tsábālan bōtsa; bōgedányā, tšitsa, bēla abāntsibē Kúkāwa Tsádeberō lēgēda.

Létsā, kōgana ngāsō tséptsā, ába Wúmar létse, pántsēn tsébgonō, kōgana ngāsō pántsārō létsa, káreintsa krīgibē ngāsō tīgintsan wuítsa, ganátsa, náptsei. Ába Wúmar, šiye pántsēn

¹⁾ § 197. 1. b.

²⁾ § 199. 1.

náptsena, pátō abántsiberō gágeni, ši pántsen náptsena, dúgō kábū mēogu tūlurri kīténýā, málamwa tsáptā, nāntsúrō kásshō. Kašínýā, málamwayē širō: “ába Úmar, ágō abānemyē tsédinté, ni dīmmi kwōya, kērmeite nírō ŋgalātsanni,” kēda málamwayē ába Wú-marrō. Ába Wúmar mána málamsobē pántse. Yim tsémāwa yántse šiga kasáltse, šiga pátō abántsiberō kesákō. Kesakénýā, yántse bóbōtse, kāmū abántsibēsō ŋgāsō bóbōtse; nāntsúrō kašínýā, “ŋgō, ágō komándē tsédenāté kámyē kótsin bágō: abáni pátsegī, wu pátō abánibēn námneskī, nándi kāmūa abánibē ŋgāsō yániga geígō, pányin námnogō, dúgō ágō állayē tsédena ruíyogō!” kónō yāntsúa ámwa abántsibewārō. Kāmūa abántsibē mána ába Wú-marbē pántsa, lētsa, yāntséga tságā, pátō tatántsibēn náptši; nab-gányā, mei Wúmaryē pátō abántsibēn náptši.

Sándi ŋgāsō náptsāna, mei Úmar kērmei tsebānde náptse-nābē sagántse ndí kīténýā, nā mei Ibrámberō kām kinótō. Mei Ibrámté ši Tséndernyin kárgā; abántse kanúnýā, lemán abántsibē mei Wúmarro tsebátsenī. Mei Wúmaryē: “lénogō, gúllógō, lemán abántse núnabēté wúrō tsebátse!” tse ába Wúmaryē mei Ibrámmō kām kinótō. Mei Ibrámyē kátunōma mei Wúmarberō: “lēng-mā, mei Wúmarro gúllé: ‘ši abántse núnāte, lemán abántsibētē ndúrō gótse keínō? wu širō lemán abánibē yiskin bágō: ši lemán abánibē tserágō kwōya, tšítse, íse, mús-kōntsēn gótse!’” tse mei Ibrámyē, kátunōma mei Wúmarbēga kinótō nā mei Wúmarberō. Mei Wúmar mána mei Ibrámbē pāngányā, gergátši. Gergágányā, ši náptse, “áte atsátsenī: wu lēnskē lemán abántsibēté mús-kōní-man gótsoskō” tse, ši náptsena. Sabarāte, kóganāntse ŋgāsō bóbōtse: “lénogō, sábarātenógō, wu nā mei Ibrámberō lēnskē, mús-kōníman lemán abántsibēté wu gótsoskō,” kónō kóganawántsúrō. Kógana ŋgāsō sabarāta, nāntsúrō ísei; Šóa ŋgāsō nāntsúrō ísei; Kóyām ʾgāsō nāntsúrō ísei. Sándi ŋgāsō kašínýā, ši tšítse, sā-barāte, pérntsúrō tsébā, ām áte ŋgāsō šiga tságā, tsábā Tsénderbē gógēda, nā mei Ibrámberō ábgāta: ápta, létsei, kábūntsa úgu kīténýā, mei Ibrám labárntsa pántši.

Labárntsa pāngányā, tšítsa, sandígā tsábālan sabāgegányā, karámi mei Ibrámbē, tsúntse meina Bábā, ši kērmei nā yayá-

ntsibēn mógō¹⁾ tserágena, yayántse nótseñi. Ši yayántsurō: “yayáni, ni námne, wu per yóru ndí šé, wu sandígā sábageskē, rúskā, sandígā dúnōndéyē ráktsāni kwōya, wólteskē, tseskē, nírō gulntséskē, ándi kášyē, sandirō bēla kológē,” kónō meina Bábayē yayántsurō. Yayántse, šī tsóli: karámíntse šíga tšétse, kérmeintse mógō tserágōté šī nótseñi. Mei Ibrám kógana per yóru ndyúa karámintsúrō tšō. Meina Bábā per yóru ndí gótse, nā mei Wúmarberō létse; nā mei Wúmarbē kārāngányā, mei Úmar šíga kirúnyā, “mei Ibrámba²⁾ kríge tsúgutō?” tse; kóganāwa tšítsa, šíga kapkedányā, meina Bábā kóganāwa mei Úmarbē kirúnyā, pérlan tséptse, „wúte lebálarō gani nā mei Úmarberō kádiskō, wu ngáfōntsúrō gágeskī,” tse, kóganāwa mei Úmarbē tsunóte, nā mei Úmarberō légéda; létsa, mei Wúmarrō: “meina nānémmō tšinte, šī lebálarō gani nānémmō tšin, šī ngáfōnémmō gágī gonō; áfiyāye ágō rágemmāté šī tserágī, ágō wánemmāté šī wátši, tse, andíga skenótō nānémmō,” kēda kóganawayē mei Wúmarrō.

Mei Wúwar mána kóganawántsibē pāngányā, kām tilō bóbótse, tsunóte, “léné, meina Bábārō gúllé, šī ngáfōnírō gágī gonō, tse nānírō, wúa šyúa katéndēn lebála bágō,” tse mei Wúmaryē kām tilō tšenóte, nā meina Bábāberō légonō. Kóá légányā, “meina Bábā, mei Wúmar níga bóbōntšin, ni nāntsúrō lebálarō gani kádim, ngáfōntsúrō ngágorō kádim: áre nāntsúrō, šī mánānem pāntši, nyúa šyúa katéndōn³⁾ lebála bágō, konō: áre, lényē nāntsúrō!” tse kátunōma mei Úmarbē meina Bábārō. Meina Bábā tšítse, pérntsurō tsébā, kóganawántse ngásō tšítsa, pérntsārō tsábā, fúgū mei Wúmarberō meina Bábā légonō. Mei Wúmar meina Bábāga kirúnyā, “meina Bábā, pernémlan tsémné, ámnem ’gásō tséptsā! ni ngáfōnírō gágemin nem, tšínem, nānírō tšemmmāté, wu níga ntserágeskī, kérmei yayánembēté wu nírō ntšískī: námne, bálā nā yayánemberō kríge yáskē, lemán abántsibē, šī wúrō šéni, ‘wu múskōnyin léneskē, góneskē,’ tsánnāté, wu tšeskī lemánte góturō,” tse mei Wúmaryē, meina Bábāga kərmeilan ganátse. Bótsa, dínā wágányā, kóganāwa wúra wúra ngásō nāntsúrō tša,

¹⁾ Infinitive of *máskin*.

²⁾ § 273.

³⁾ § 308, 4.

širō: “*ándi nā mei Ibrámberō sásātem, mei Ibrámga šimděyē tsúruíya, ándi šígā múskōben*¹⁾ *teíyē, ntšíyendé kwōya, andírō lukrán sáde, buíyē!*” *kéda kōganāwayē mei Wúmarrō. Mei Wúmar lukrán gótse, kōgana kúra kúra ngásō tilō tilōn*²⁾ *ísa, lukrán tsábū; dāgányā mei Wúmar sabarāti nā mei Ibrámberō.*

*Mei Ibrám karámintse, meína Bábā, íse, nā mei Wúmarbēn, ngáfō mei Wúmarberō gáge; mei Wúmar širō kērmei tšō náptse-nābē*³⁾ *labárntse pāngányā, ām bēlāntšibē ngásō bóbōtse; nāntsúrō kašinyā, šíyē ām bēlāberō: “ām wúra bēlabē, kríge mei Wúmarbē nāndérō tšín, ándi pāngeiēndeā, mei Wúmar íse, andíga kārāngányā, karāmīnī wúrō: ‘yayāni, pēr yóru ndí šē, krígete sábageškē, rúskīa, dúnōndē ráktsenī kwōya, wu wólteskē, nírō gultsésškē’ tse, wu širō pēr yóru ndí yiskē; lēgányā, ši ngáfō mei Wúmarberō gáge, mei Wúmar širō kērmei tšínna gēda, wu pāngóškō; nándi ngásō mánāni pánógō: kām mei Wúmar tsegánāté ši nā mei Wúmarberō létse, kām wúga segánāté — kōganāwa mei Wúmarbē wúra wúra ngásō lukrán tsábūna, wúga sáruiya, múskōben sátā, mei Wúmarrō sádin, tsa, lukrán kēbū, wu pāngóškō, — ndúyē sabarāte, wu bēlāten kū bōngin bágō, kām wúga segánāté, segá, kām wúga ségānīte, wu šílan lámīnī bágō” tse. Mei Ibrám ámtse ngásō gótse, bēla kolótse, tsábā bēla Kántšibē gōgonō; ši létse, Kántširō gágī.*

Kargágényā, mei Wúmar, — dínā wátse, — sabarāte, kōgana ngásō tšítsa, sabarāta, meína Bábā sabarāte, fúgurō kótse, pántsa Tsénderro káššō. Kašinyā, mei Wúmar mei Ibrám géptsenī Tséndernyin, bēlārō kánnu kolótsāga, Tsénder wártsa, kámtsa, kōgeda. Kōgedányā, meína Bábā mei Wúmarrō: “nā yayāni létse nāté wu nōnesgana: drogō, nandíga ntsásaskē,” tse, fúgurō kótse, mei Wúmar kōganawāntsūa šíga tságei. Meína Bábā fúgun létšin; létse, bēla Kántšīté kibandényā, pērntse kásse, dátse, mei Wúmarrō: “ngō bēla yayāni íse, gágenāté wu

¹⁾ § 134.

²⁾ § 202, 1.

³⁾ This use of the verb *námgin* is similar to that referred to in § 267, 3, but, in English, the expression of bare existence is often omitted, so that *námgin* remains untranslated, as *e. g.* here.

nírō pēlētsegeskī,” tse mei Wúmarro meina Bábāye. Mei Wúmar mána meinabē pántse, kóganāwa ngásō bēla dērītsa, kēltsa¹⁾, pērnyin dātsei. Dāgedányā, mei Ibrām sandíga kirúnyā, gergátse, kalīawántse ngásō sabarátse pērlan, kógana sígā tságanāté ngásō sabaráta, ši kálántse sabaráte, kúllugō badígēda dégārō. Tšítsa, ísa, tši tšinnāben tšinnā pēremtsa, dégārō tsálūge, dāgedányā, mei Ibrámyē: “ni, mei Wúmar, nānírō krígerō ísem, wu nīga ntširusgányā, wu nīga ríntseskē, bēla kolóntsegeskē, kaseskē, bēla mei Kántšimaberō kadisgányā, ni wúga ségām, ngáfónyin kádīm, wúga setámin, nem: ni wúga setámin kwōya, wu šimnēmman ápteskī, kōāngā wúga séteité, íse, wúga sétā, wu rúskē!” tse mei Ibrām, šim mei Wúmarbēn kóganāntse ngásō fúgurō tsáke, pēsgā Pótērō keínō. Keári kóganābē tilō šíga kirúnyā, mei Wúmarro: “mei Wúmar, kōa mei Ibrām áte, pāntsen šíga dūnem, pātō nírō kolóntsege, tsegáse, íse, bérni mei gadéberō gáge, náptšena, ni šíga gām ngáfōn, ísem, šíga támin nem, kádīmīā, ši nīga ngirúnyā, sabaráte, kóganāntse ngásō sabarátse, ísa, tšinnālan tšinnā pēremtsa, dátsa; ši, kōāngā, kāmāntserō bēlāntse kolótse, íse, bēla gadērō gágena, kām íse, bēla gadén ‘šíga táskin’ tse íšenāté, ‘kōāngā wúga séteité íse, sétā, rúskē’ tse nírō, pēsgāntse Pótērō tšō, kóganawántse fúgurō tsáke, áptēnāté, áte šírō mánāgemmi! kōa áte, manāgemīā, ágō díbi tšídō: kólōné šíga, létse!” tse keári kóganābeyē mei Wúmarro. Mei Wúmar mána keári kóganābē pántse, kámtse²⁾ tilōma nā mei Ibrāamberō létsena bágō: sándi ngásō šíga tsáruī, dúgō ši légonō.

Mei Ibrām létse, dāgányā, mei Wúmar ām tsúrō bérni Kántšibēté: kāmūten, tátāten, kōāngāten, ganāten, kurāten, pēten, pērtēn, kaligimōten, koróten, kanāamōten, dimīten, kánīten, kuguīten, gabagāten, kullóten³⁾, áfīsō ágō lemānte, ngásō tsoróre, kāmte ngásō durútsa, bēlāntsibē tsábā gógonō. Tsábā gótse, kábū lásge, ndírō nabgányā, karāmi mei Ibrāmbē, meina Babáte, šírō kémei tšō, bérni Tséndertēn ganātse, tsábā bēlāntsibē gótse, ábgāte. Ábgātényā, ši kábū dége kenúguāté⁴⁾ bēlāntsúrō íši. Kadínyā, bēla ngásō kunótei, “mei Wúmar nasárti” tsā, kunótei: kémeirō nábgana; átema krígentse búrgo badítse tsédenāté.

¹⁾ § 303, 4.

²⁾ § 201, 2.

³⁾ § 311.

⁴⁾ § 208.

Ši nábgata, kábū tilō labár tse nāntsúrō: mei Ibrám Fuláta logótse: “árovō, mártegenógō, bānāsegenógō, lényogō, Kúgāwa Búni rórēogō!” tse Fulátagā logógonō. Logógányā, Fuláta logótentse pántsa, tšítsa, sabaráta, nāntsúrō ísa; ši tšítse, fúgurō kótse, Kúgāwa Búnirō íseitē, mei ába Wúmar labárntsa pántse, kōganawántse ngásō bóbótse; nāntsúrō kašínyā, kōganawántsurō: “wu labár pánesgana tilō mbétsi: mei Ibrám kríge Fulátabē tsúgūtin Kúgāwa Búnirō, tsā pāngóskō: sábarātenógō, báliá ándi ngásō lényogō, Fulátātē ándi sandigā šímdēn ruiyogō!” tse kōganawántsurō. Kōganāwa mei Wúmarbē¹⁾ mánántse pántsa, wólta, pántsārō létsa, díniā wágányā, sabaráta, ngásō nāntsúrō ísei. Kašínyā, ši tšítse, sabarāte, fúgurō kótse, tsábā Kúgāwa Búnibē gógēda: gótsa, Kúgawārō kašínyā, Fulátayē Kúgawārō íši. Mei Wúmarwa Fulátawāwa kálā fóktsa, kríge badígēda. Kríge badígédányā, Fulátāwa kríge ráktsei bágō: kógana mei Wúmarbē Fulátāwa ngúburō tšeséši, Fulátāwa dáturō wátša, kángulei badígēda. Badígédányā, kōganāwa mei Wúmarbē Fulátawāga dútsei, Fulátāwa dáturō wátsei, kángulei tsádin. Mei Wúmar kōganawántsūa Fulátāwa yóktša dágányā, wólte, kōganawántse bóbótse, belāntsúrō légonō. Belāntsúrō légányā, ši kríge nā gadērō tsetúlūgení, dúgō Ámāde Kúgāwa Tsádebēn pádgigunō, ngalíntse piūgūa. Ám ngāfónyin kërma lárde Sálorō²⁾ ísanātē, sándi wúrō, ába Wúmartēma kërmeilan Bórnun kolótsā, gēda, wu pāngóskō. — Táta tilō, ši kógana pátō meibēn, bēlinnō kádiō, kéndiōntsetē: mei Ibrám, ába Wúmaryē šíga yóktse, létsenātē, mei Wúmar wólte, belāntsúrō kadínyā, ši wólte, bēlāntse Tsénderrō íse, karámintse, meina Bábā, mei Wúmaryē šíga meirō gálātse, deptsenātē, ši wólte, íse karámintsetégā yóktse, páton tsetúlūge, karámintse tsegáse, bēla gadērō létši, ši gáge, kúrū pāntsen náptši: ši náptsēna dúgō ši kentsígonō, kónō táta kōganátiyē. — Áte dátši.

¹⁾ § 140.

²⁾ i. e. Sierra Leone, the natives usually abbreviating this long name.

9. *Mána Áli Eísāmi Gázirmabē.*

Bēla Magirāri Tapsūātēn, kōa tsūntse Māmāde Átsi Kódōmi, šima abānigō. Ši málam, dúgō létse, yāniga kāmūrō mātse: ámtsa wúra kālā fóktsa, mánāntsa nā tilōrō ganātsāga, dāgányā, abāni sabarāte, pāntse mātse, sārte nīgābē kāmtsa; sārte kītényā, létsa, nīgā yānibē tsāde, pātō abānibērō kéogutō. Kēogutényā, sándi pāntsan náptsāna, sāga tilō kītényā, yayāni Tsārā támbi; katambúnyā, yayāni Māmāde támbi; katambúnyā, wu tambúski; wu katambusgányā, karāmini Pēsām támbi; Pēsām katambúnyā, kūrū karāmini Kādei támbi; katambúnyā, yándē gadērō tsāmbūni. Wúte, ŋgelīni túlur kītényā, wúga mágarantírō skesákō. Kesakényā, karāmini Kādei pátsegī, yayāni Māmāde pátsegī. Sándi ndisō patkégányā, ándi yāsge gámnyē: ándi yāsge gámnyenālan¹⁾, ndi kašigana, wu tilōni kéngaligō. Wu mágarantílan karāngin, dúgō ŋgelīni legár kītényā, wúga mágarantin gōsa, nem kátsāberō skesákō. Kesakényā, kátsālan kilūgesgányā, mágarantírō wólteskē, kērbūni ndirō nabgasgányā, lukrán karāngē tsémgī. Lukrán karāngē tsebgasgányā, ŋgelīni méogu lagarī tsētī.

Kītényā, ŋgelī ndirō nabgeiēndeā, kau kētā, yim sébdōa, dīniā bīnem. Sāga pal kilūgényā, dīniā nēngalī, bārē-loktā, kau dūar kītényā, Pótē wūgeiēndeā, káfī Kámanwa Pótēn kégara ál-labēgei kúrtsena īšin, dīniā kaúma bunētši. Lókte káfībē kōgányā, kána Ŋgēsēneskīte gágō. Kargāgényā, ŋgūburō dégāni: gāgenābē kántāge yāsguāte tsúlūgi. Kilūgényā, kāsūa bāmbāte gágō. Kargāgényā, šima bānnā tsédō Bórnun 'gūburō²⁾: ām wúra ŋgāsō šima tsebātke³⁾ dátse. Dāgányā, ŋgāfōntsēn kríge Fulátabē tšīgonō. Dīniā nēngalī, mei Deīāma yalntsūa Fuláta yóktse, belāndērō kášyō; sándi īsanātē abāniyē wúrō: “tātāni, dīniā nandirō tegērī: kēmēnde, ŋgelīnem méogu legārri; ‘pīndi tsētīa, nírō pērō mángē, nīgā dískin’ gasgányā, — Fuláta lárde tsesángī, ágō tšidīyenna nōnyendē: áfiyāyē állayē āgēmesagenātē, šītema rui-

¹⁾ § 306, 2, i.

²⁾ § 299.

³⁾ An irregular Cousative of *pádgeskin* contracted from *tsetēpátsege*.

yen¹⁾),” tse abányē. Árgem bārēnyenāté karfāfúnyā²⁾, dīniā bigelāgányā, andyūa Deiābūa ngāsō Fulátayē sasáŋge, lényē, bátagū bérnibēn námnyēna, dúgō Fuláta tšitsa, yim lādōa kau dúar bérnirō kašínyā, keígama tsúlūge, sandiga sábatsege, kálā fokkedányā, kríge badítsei. Sándi kríge tsádinté, kau lásar kī-tényā, keígama dúnōntse dātšī. Dagányā, mei tšítse, tšinnā Gédibēn tsúlūge, tsábā Kúrnōabē gógonō. Gōgányā, keígama Fulátasō kolótse, ngáfō meibē tségei. Fulátasoyē kerúnyā, ngāsō tsa, bérnirō támui. Katamúnyā, dīniā mǎgarifúté, labár nāndērō tšī. Labár kadínyā, ndúyē nā kálā tšesákēna³⁾ nōtsāni. Dīniā wāgányā, málam Fulátabē kúrayē: “ndúyē belántsen létse, náptse⁴⁾, kríge dātšī: tálaga ngāsō létsa, ndúyē bārétse!” tse málam Fulátabē andirō gulgányā, abányē karámintsúrō bóbōtse; tšínyē, belāndērō kašyéndeā, ágō kómbubē tilōma bágō. Abányē, dīniā búnyē, ām ngāsō lēdgedányā, yāniga bóbōtse, yānirō: “belāndē áte belā⁵⁾ gani, ándi námnyēya Fulátasoyē andiga šepátkō: tšíné, káreindē tatoándērō gógené!” Bēla tilō, Magerārī tsúntse, belátē Šóarō nábgēda; nā Šóarō náptsanāté, Fuláta manátsegin bágō. Ándi tšínyē, beláturō lēgeiendeā, sagándē tilorō nabgeiendeā, mei tse, Fuláta bérnien tsetúlūge, gáge, náptse, dúgō ságā pal kílugō.

Kilūgényā, abányūa yānyūa, abáni kúgei kau dúar patkígényā, abáni šiterányendé, “dīniā wátšia šiterányen” nyē, ándi bōgeiendeā, dīniā wāgányā, yāni wúga bóbōse, yayāni bóbōtse, karámīni bóbōtse; ándi yásgešō nāntsúrō kašyéndeā, ši andirō: “nándi yásge ngalārō námnogō, ngō abándō kábin bōgáta, wúyē abándōga gáskin⁶⁾),” kónō andirō. Kóá tilō málam ’bétši nándēn, kóātiyē yānirō: “áfirō mánāte tatoānémmō gúlgam?” gányā, yāniyē: “mánāte tširemárō tátoānirō gulgóskō,” tse, kóá málamturō. Gulgányā, wúgā bóbōse, tšíneskē, léneskē, fúgūntsen nábgoskō. Nabgasgányā, šíyē wúrō: “šínem āné, dúnōnémlan kaláni ga-nángē,” tse wúrō. Wu šíni áneskē, kalántse tsúgūte, dúnōnilan

¹⁾ § 220, 2.

²⁾ Conjunctival of *bāfúskin*, comp. § 78.

³⁾ § 253, 1.

⁴⁾ § 256.

⁵⁾ § 271.

⁶⁾ § 220, 2.

ganāgányā, kóá málamte náptsena nánden, andigā tsúrui; yáni kálántse, dúnōnilan ganátsena, wúgā tsúrui. Kóá málam tsítse, íse, bátagūnyin náptse, šintse átse, kálā yānibē dúnōnilan gótse, dúnōntsélan ganāgonō. Ganāgányā, náteman yāniga állayē mātši. Māgányā, wúga kóá málam kirúnyā, šimnyin šimālō ísin. Ši kirúnyā, wúrō: “áte¹⁾ šimnemín šimālō rúsgani! ni yíremā, abánemma, yānémma kú tsítsā, náptsā, sandiga tsúrumbá²⁾?” kónō málamyē wúrō. Wúyē mána málamtibē pángē, yíresgani, námšana. Kábin abábeyē ngántšindēn, kábin yāndébē ngántšindēn, ágō tsidíyenna nōnyendé, dúgō am bēlabē létsa, bēlaga sándi ndibēsō gerétsa, nā tūlōn látsa, wólta, ísa, kábin gónyē, yátē, sandiga šiterányē, wóltē, ísyē.

Páton kántāge ndírō nabgeiēndeā, karāminite, wu šiga sóbā abāniberō, nígā dískē³⁾, yíski; yayánite, ši kóāntsúā⁴⁾. Wu kábū tilō dínā bunyēgányā, yāni ganásorō manāgesgani, tsínge, kátsāga abānibē góngē, leia abānibē góngē, kitábū tilō abānibē mbétsi⁵⁾, góngē, tsábā gógoskō, wu bunyē léneskin, dúgō dínā wáyányā, bēla Šagouturō légasgányā, sóbā abānibē tilō mbétsi Šóabē; nā sóbā abānibéturō légasgányā, sándi dándallan náptsāna. Wu nántsārō légasgányā, ši wúgā kirúnyā, wúgā nōši, wúyē šigā nōngi. Léngē šiga láfiāgasgányā, wúgā kigórō, “nda abánem?” gonō. Wúyē širō: “abāni pátsēgi, yāni pátsēgi, yayányūa karāminyūa bēla Mógunō Magirārīten kolóneskē, nānémmō kádiskō” gasgányā, šiyē wúrō, “are tátāni, wúa nyūa námnyē; abánem wúrō agó ngala tsédena, kú abánem bágōtse, ni tsínem, wúga serágem, nānirō ísemmátē, wúyē nígā ntserágeski: ágō tátānirō dískanātē níyerō⁶⁾ tsidiskō,” tse wúrō gulgónō.

Nántsēn námšana dúgō sága lásge, ndi, kenyásquātē — bēla tilō tsúntse Gúber, bēlāten sóbāni tilō mbétsi, — táta kāmāni bóbōngē, “are, wúga sárduge!” neske. Táta tsítse, wúa šyūa tsábārō gágē, bēla Gúberturō lényentē, Fuláta kām tūlur andíga tsábālan kábesā, andigā sátā, múskōndē ngāfōngéltsa, sargére, tsábārō sasáke, lényen dúgō dínā wāgonō. Wāgányā, nā wátse-

1) § 236, 2.

2) § 257, 9.

3) § 125. 4.

4) § 199. 2.

5) § 267, 1.

6) i. q. níró.

náten sandiyēga kánayē tsétei, andiyēga kánayē sátei: lárdeťe lárde Ngéžembē. Náten námnyē, késgā tilō, tsúntse Gánga, tá-tántséťe, šítēma gónyē, kómburō buiyen, dúgō dīniā lemɡányā, andigā gósa, bēla Ngóloloturō andigā ságūťe, kásugurō sasáke. Áfunosōye yim áťe andiga sásifū, pátorō sasáke, šindērō sálga tsasáke, kábundē úguātē tšigeiendeā, kábū pīndin 'dúrūwa, dúgō tsédī Áfunóberō káśyē, Kaśyēndeā, bēla išyenātē, tsúntse Sángāya, dífunō ngubu náten. Beláten námnyēna, kántāge Ášāmbē dátse, Soúal dátse, Kídē dátse. Áťši dátsenābē kábūntse yásɡuā, wúga skesángō. Wúga kesángányā, kábū máguātē išyē, bérni Kátšinan¹⁾ leiā debátsa, kábūndē úgu kītényā, tšítsa, tsábā Yáuribē gógēda. Ándi lényentē, kábūndē méogu úríte, bérni Yáurirō išyē. Yáurirō kaśyēndeā, Áfunō andiga saláde, lemántsā gótsa, andiga Bārgāwa sásifū. Bārgāwa andigā sasánge, bēlāntsārō káśyē. Kaśyēndeā, kóā wúga šifunātē kolóšin bágō: búnyē šínyin sálɡāwa, kaúyē šínyin sálɡāwa. Kábū túlurrō nántsēn nabgasɡányā, wúgā góse, bēla Saitúrō ságūťe, Yárābayē šífū.

Yárāba wúga šifunātē táta mei Kátangamābē; ši wúga tserá-geňa, wúga bóboše, léngē, fúgūntsēn námɡiā, bēlī tīgīmbētē tsúruiya, wúrō: “ni táta meibēba belándon?” tsénīa, wúyē širō: “abáni, wúťe, dīniā bibíte, kēntsīrō komándē sédī naŋga²⁾), kátugū kámɡin bágō: wúťe, abáni fugurá” neškīa, šiyē wúrō: “tátā áťe, kóángā šígā tsám-bunātē, kām ngalā šiga tsámbo; wu šigā šim dibin wútsasɡani” tse, wúga pántsēn ɡańásēna. Náten ngúburō³⁾ nábɡoskō; námɡana, má-nāntsā pāneskī. Kérbūni dége namɡányā, kríge tšítse: kálīa nā krígiberō létši yāye kām bérō wóltšin; kálīa ngásō labár kětši pān-geďányā, tsagáse, náťurō létsei, Yárūba sandiga tsáruī. Kóā wúga šifunātē, sóbāntsīyē širō: “káliānēm áťe ládemmi kwōya, tsegáse, krígurō létsono, kóanātē šimtse ngā, kuńɡanānēm tši-pádgō,” tse širō gulɡányā, kóā wúgā sétā, seregéře, tatoántse kām yásge wúga gótsa, bēla Atšášerō⁴⁾ sógūťe, wásilī tséptsēna beláten, wúgā gósa, sálga šínyin tsatúlūge, fúgurō sasáke, nā wásiliberō sásāťe, wásilī wúga šífū, dábūnirō sálga tsáke, náb-

¹⁾ i. q. Katsina, comp. § 18.

²⁾ § 306, 3.

³⁾ § 288.

⁴⁾ § 335.

goskō. Námgana, dúgō kām 'gásō tš'ífū dātse, andigā gōsa, tš'í nkí mándāberō sógūte, magārā ganá ganá tsógūte, andíga gōsa, tilō tilōn tsúrō magārā kúrāberō sásāte, pítsāga.

Am magārā kúrābēté, sándi dibī: ándi kargāgēndeā magārāntsārō, tsānei ganá ganá tígindēn ngāsō tsāmāge, nkírō pítsāga, sálga gōtsa, kām 'di sálgan tsargérin. Ándi magarátibē, kúran ganántē, yóru túlur, sásífo wásilité. Ándi ngāsō šíndēn sálgāwa; ngúdū ngāsō kúra kúrāté tšétsi: nkí bágō. Wátšisō, dínā wátšia, kām méogu¹⁾ nkírō, gōtsa kolótsagei: ándi káuyē álla logónyen, búnyē álla logónyen, kántāge ndí, yásge kitényā, állayē andírō kásām píte kirāgényā, sēbā tšínyē, tšinnā péremtsa. Ándi ngāsō dégarō kilūgēndeā, kália tilō bátagündēn dātsena; ándi tsúrō nkíbēn dínā wúnyen.

Wu dínā wūgasgányā, ágō lagá kúyintēn gégāgei šimniyē tsúrui. Kirúnyā, káliāte bóbōngē, širō: "wúyē tógō kúyintēn káragā rúskí," gasgányā, šiyē wúrō: "gulóndon pēlēné, rúskē," tse. Wu pēlēgasgányā, ši nā gulóndōnibē pēlēnganāté ši tsúrui. Kirúnyā, tsegáse, létse, wásili tilō wúgā tserágena, kálugüntse wúrō šō, dúteskin, ši wúrō kómbū šin, tságitsa wásilité, — kália létse, wásiliturō gulgányā, wásili kúguintse tilō wárgata múskōn tsétāna, nānirō kásšō, šyúa káliāwa. Káliāte mánāntsa pántsena, Áfunoyē pántsena, tse, wúgā tsugóre, "ágō rúmmāté gulóndon pēlēné, wásili tsúrū!" tse wúrō. Wu pēlēneskē, wásili šimtse tsúgūte, gulóndōnilan ganātse. Kirúnyā, ágō pēlēgesgana, ši tsúrui: kúgui wárgata, "géreskin" tse, múskōn tsétāna, fúgūnyin kolótse, tsegáse, nā kurāntsāberō létšī. Lēgányā, wu kúgui gōngē, tšigānirō yākéskí. Sándi ngāsō tsagášin, bēdege kúra kúraturō albárū tsasákin, ándi ruiyen, sūntsa kúra kúra gōtsa, tsúrō bēdegeiberō tsasákin. Ándi nōnyendé, káliāte, ši Áfunō pántšin, šiga bóbōnyē: "áfirō wásilisóté bēdegeantsa tsásei?" geiyéndeā, káliātiyē andírō: "ni ágō rúmmāté gégā ganí²⁾), magārā krígibē nāndérō tšín," kónō andírō. Ándi yētsereíendé, "kām tsúrō nkíbēn kríge tsédinté, ándi ruiyendé," nyē neményenté, ganá tusgeiēndeā, magārā krígibē, tse, andíga kārāngányā, wásili kágēndēsóté bēdege sandírō koló-

¹⁾ § 207.

²⁾ § 295, 2.

tsagei; sándi ísei. Wásili nāndébēté bēndege legárrō kolōgonō. Kolōgányā, wásili krīgibē gergátse, bēndege tilō magārandērō kolótse; kadínyā, gesgántsa dábubē tsānei kúra kúrawāté kou bēndegebē kibandényā, kámtse, nkírō kolótsegī. Kolōgigényā, wásili nāndébē tsagáse, tsédiga magārāberō támū, gerátei. Kóá kátsalla krīgibē, túntse Captain Hick, kábūgu, magārantse tsúgūte, kágendēwa kéltši. Kelgányā, ām krīgibē ngásō kásagar mǔskōnwa tsúrō magārandéberō támū, wásili kágendēté ngásō gótša, magārāntsārō tsasátī. Kesátényā, ándi ngásō bóbōsa; tšínyē, nā túlon gártē, dāgeiēndeā, andíga tamísesā, “námnoḡō” tsā: námnyē, sálga šīndébē ngásō tsatúlūge, nkírō pítsāga, andírō tsānei sáde, bérāgendē tsánnnyē, nkí pérémtsa, ándi nkí yéyē, andíga sātī, kómbū buiyē, sātī. Diniā kátsirígányā, gánga tságūte, andírō sádī; ándi ngásō kalaíndō díyen, dúḡō dínyā wátsin. “Wónte komándē nēntšīlan satúlūgī” nyē, kómāndégā wusányen, dúḡō wásili tilō íse, fúḡūnyin dátse, wúgā kirúnyā, tsegálini ndisō báktse, wúga sētā, tšése, nā kómbū dētseirō*) sáte, wúgā ganáse, wúrō: “níma kómbū dēné, amānem tsábū,” tse; wu kómbū déngin, nkíyē mǔskōnyin kégeskin, dúḡō andíga ságūte, beláten satúlūge, pátō meibēn písgedányā, kábundē máge kitényā, ísa, andíga sagége, bēla bēlārō lényē.

Ándi lényē, káragān, Bathurst, nábgeiyē. Wásili beláten gémnyenāté, ši kámūa, málam gōní, tsúntse Mr. Decker. Wágányā, ándi ngásō pántsēn lényē, dāgeiēndeā, ándi ngásōga kirúnyā, íse, mǔskōni tsétā, tšése, nemtsúrō skeátényā, wu šígā rínganí; amni dégābesō nemētsei, wu pángin: “wásilité Áliga tsétā, nēmno tsákenāté debátšin,” tsányin, wu pángin, tsúrō nēmbēn. Wúyē wásilitéga wúneskin, sandiyē wúgā wúsei. Wásili tšítse, fārī nēmbērō tsébā, légányā, wu sabarátesgana “wásili áte tšénā gótse, mǔskōntsēn rúskā, wu šígā tšítaskō” neskin, dúḡō wásili fārin légányā, kálugū gótse, yángē gótse, tsóga tsélam gótse, tsédírō tsébgonō. Tsebgányā, wúrō: “tšíné, dāné!” tse. Tšíngē, dāgasgányā, kálugū ségemū, yángē sínírō tsáke, jacket wúrō šō, tsóga kalánilan ganátse; tsínnā pérémtse, dégarō kilūgendeā, ámdē ngásō

*) § 155, 1.

kunótei. Ši kóa tilō wásili pāntsena bóbōtse, koáturō šiyē: “gullé, šite amāntse ngāsō šima kátsallāgō,” tse; wúró kóayē gúleskonō. Wu tšāman káragārō sásātinté, kāmūni ngāfōnyinwa légeiyē. Lēgeiēndeā, yimtema wásiliye wúró kāmūni, nígā tséde, šō, lényē, pátō āmdébēn nábgeiyē.

Báturēté tságūsa, wúgā tserágena. Kábū gandwāté kāmūntse tīgīntse kutūtse, gōnyē, šigā bēla Hog-brookkō yātē; keātēndeā, kásoāte dūnōntségā kótsī, komāndē šigā mātšī. Māgányā, šī bēlāndēn tšītse, káreintse gōnyē, šigā Freetownnō kīgūtēndeā, šiyē andirō: “lénógō, námnogō, wu bēlāndērō léneskin; léneskīa íseskin, nōnesganí; íseskin bágō, nōnesganí;” andirō múskō sáde, salámēsā, légonō bēlāntsārō. Andíyē wóltē, nábgeiyē, dūgō meiyē Minister, tsūntse Mr. Rennerté, bēlāndērō kīgutō.

Kōadīgusō¹⁾ komāndē wúgā ganāsgonō: “fūgubēté állā nótse,” Bornūbuyē gēda. “Ágō fūgubēté, komāndē genyā, ngúdō dábū kúrugūamai²⁾ tsúrui bágō,” kēda ām wúrayē pāngóskō. — Áte mána nemganānibē, tām kúrō kúte³⁾, rúsganāté, átema wu nírō gulentsésganāté, áte dātšī.

¹⁾ i. q. *koāgusō*.

²⁾ This is a contraction of *kúrugūamayē*.

³⁾ § 117, 4.

ENGLISH TRANSLATION OF THE FORE-GOING KANURI TEXT.

II.

STORIES.

1. A Story about Friendship.

There were two youths who were friends from their childhood: the father of the one was rich, and the father of the other was poor. They two remained friends till they were grown up. When they were grown up and had arrived at the age of manhood, the son of the rich man went, and married three virgins, and again, after some time, he married a great woman whom he added to the three girls, so that the number of his wives became four. While he was possessed of four wives, the son of the poor man had not one, for his father was poor. So he and the son of the rich man, his friend, continued their friendship. After this had been going on one or two years, the rich man's son called his friend, and when he was come to him, he said to his friend, "My friend, I and thou have been friends from our childhood, till we were grown up and had reached the age of manhood; but then you had no riches in your home, but we are rich, I have four married wives at home, and thou hast not one: I will teach thee a plan to-day which, however, thou must not tell to any one: come to me this evening!" The son of the poor man attended to his friend's word, and, when the evening was come, he went to his friend, and then his friend said to him, "Do not tell any body the plan which I am going to teach thee. I will give thee five pounds of copper-money, then thou goest and askest my four wives, one by one, saying, 'Wilt thou love me with a love of secrecy?' and when thou hast asked them,

come and tell me, which one loves thee." The son of the poor man listened to the words of his friend, and, when night had set in, he arose and went to him. When he was come, his friend gave him five pounds of copper-money which he accepted and went home. Then the son of the rich man arose, went to his four wives and said to them, "I am going to another town to-day." But he arose, went to his friend's house, and hid himself. He and his friend had one plan, but the women knew it not, they were of opinion that their husband had gone to another town.

The son of the poor man attended to his friend's word: he took the five pounds of copper-money, came to his friend's house, and went first to the house of the head-wife*). When he had gone to the head-wife and asked her, "Dost thou love me?" she said to him: "If thou askest, whether I love thee, — I shall not love thee: thou and my husband have been friends from your childhood up, you have grown up, attained the age of manhood, become possessed of wives — as I have seen you — and now, because my husband is not at home to-day, canst thou arise, come by night, and say to me, 'Lovest thou me?' — — If I would love thee, the friend of my husband, it would not be good before our Lord, in the next world."

When the young man had heard the words of the head-wife, he was sad, took his money, left the house of the head-wife, and went to the house of the next wife. When he had gone, he asked her the same question which he had asked of the head-wife; but the little woman said the same word which the great woman had said. When the boy had heard the word of this little wife, he had heard the words of two wives, and two more remained. He again went and asked one of the two who remained, "Dost thou love me with a love of secrecy?" But the woman said to the young man, "I have seen thee and my husband live in friendship from your childhood, till you were grown up and had reached the age of manhood; your words

*) The home of a rich man consists of a number of houses, each of his wives living in a house by herself, at a small distance from the house which he himself occupies. — The wife whom one marries first is the proper or head-wife who exercises a kind of authority over the others.

never disagreed on a single day, you did eat in the same place, and drink in the same place: if now thou comest by night, because my husband is not at home to-day, and askest me, whether I love thee: — I do not love thee; if I would love thee, our Lord would not like it, I cannot do what our Lord dislikes.” When the young man had heard the woman’s word, he felt sad, took his money, and went out of the woman’s house. Now he had heard the words of three wives, and one only was left. As soon as it had become night, he took his money, and went to the house of the one left. When he went, she was sitting alone in her house, so he went and saluted her. The woman accepting the young man’s salutation, he said to her, “I am come to thee secretly.” Then the woman having said, “What dost thou want?” the young man replied, “I love thee with a love of secrecy.” The woman said to the young man, “If thou lovest me with a love of secrecy, I also love thee: do not let them hear our secret abroad!” The young man listened to the words of the woman, took his five pounds of copper-money and gave them to her. The woman having accepted the money from the young man, he left her and went home.

On finding his friend sitting at home and waiting for him, he said to his friend, “My friend, as for the matter concerning which thou saidst to me, ‘Go and do it!’ — I went, and, on asking thy four wives, three did not like it; but, on asking the other, she consented to what I asked of her.” His friend, the son of the rich man, replied, “Didst thou hear it well, with thine own ears, that she consented to thee? — If she has consented to thee, come to me to-morrow evening: when thou art come, and I commence a quarrel with the woman, do not thou meddle with it, but only look at us.” The son of the poor man listened to his friend’s word, and when the evening had arrived, and it had become dinner-time*), he arose and went to his friend’s house.

On his arrival, his friend’s wife brought food and placed it before them, she brought water and put it down, and then returned to her own house. The young men began their dinner,

*) The Negroes generally dine late in the afternoon, or in the evening before sunset.

and having eaten their food and drunk their water, they washed their hands. When this was done, the son of the rich man called his wife, and when she was come to his place, he said to her: "Go back and bring me water directly, that I may wash myself!" The woman said to the young man, her husband, "Am I thy slave, that thou sayest to me, go and fetch water directly? — I am as free as thou, and dost thou holloa at me?" When the man heard what his wife said, he became angry, arose and commenced a quarrel with her, during which the woman first cursed the man. When the man heard the woman curse, he disliked the woman's cursing exceedingly; and, having opened his mouth, he said to the woman, "Get up and leave my house, I don't want thee any more, go to your home! If any man likes thee, thou mayest go and live with him, if thou wilt: I shall not call thee 'wife' in future, neither can mine eyes see thee live in my house; if all the people of the town would entreat me to love thee again, I would not listen to their entreaty; when I say, 'I do not like thee any more,' I say so in truth: go and seek a husband whomsoever thou wilt; as for me, I have nothing more to do with thee; do whatever thou likest!"

The girl obeyed her husband's word, took up all her things, left the house, and went to their home*). When she had gone, she said to her father, "I have had a quarrel with my husband; he said that he no longer likes me, he has driven me away and said, seek a husband whom thou likest, and live with him: so I took my things, left his house, and am come to our own house." When the father of the girl heard the words of his daughter, he called two men, so that with himself they were three, he also called his daughter, and they four went to the house of his daughter's husband. As they went, the girl's husband was sitting in his house. After they had gone and met him, the girl's father said to his daughter's husband, "My son, what happened to thee and my daughter that ye quarrelled, and that thou drovest away my daughter to come to me?" The young man said to the girl's father, "My father, as I and my friend were sitting, thy daughter brought us food

*) i. e. the home of her parents.

and water, and when we had eaten the food, drunk the water, and washed our hands, I called her: but when she was come and I sent her (again) saying, 'Go, fetch water that I may wash myself!' she said to me, "Am I thy slave? I am as free as thou, and dost thou shout at me?" thus putting me to shame, in the sight of my friend. Therefore, said I, I will no longer have her, and drove her away that she came to you." The girl's father listened to the young man's word, and then said to him, "My son, if thou really dost no longer like my daughter, and really drivest her away from thy home, know that, when to-morrow a man comes to my daughter, saying, 'I wish to marry thee,' whoever that man may be and my daughter should like him, she shall be married to him." The young man said to the girl's father, "My father, I have heard all that thou sayest: call thy daughter and go home with her; for if to-morrow thy daughter likes to marry any man she sees, that is nothing to me: she may do what she likes." The girl's father listened to the man's word, went and abode at home with his daughter; but neither he nor his daughter knew that the son of the rich man and his friend had one plan together.

After one month, the son of the rich man called his friend, and when he was come, he said to him, "Go and ask the parents of this girl, saying, 'I like to have your daughter for a wife;' and when they have called and asked their daughter, and she has said that she likes thee, then come back and tell me, that I may know it." The son of the poor man listened to his friend's word, rose up, and went to the house of the girl's family. He then called the girl's parents, and when they were come to him, he asked the girl's father, saying, "My Father, I am come to your house, because, as your daughter is without a husband, I should like to marry her, if she says that she likes to have me for her husband: ask her, that I may know it, if she says that she likes me." The girl's father listened to the young man's word, and asked his daughter, saying, "My daughter, behold this man wishes to marry thee: if thou wilt have him, tell him, that he may know it." The girl said to her father: "As for this man, I know him, I have seen that he and my husband have been friends from

their youth up: if the man gets up, comes to me, and says that he would like to marry me, — if he likes me, I like him: tell him, my father, that he may go back, get ready and come again that we may marry, for I agree to it. The father of the girl said to the girl's mother, "Didst thou hear what this young man said? and didst thou hear what thy daughter said?" The mother of the girl replied to the girl's father, "I have heard the word of both of them: but if this girl and this boy were to go and marry, it would be disreputable to me, and I dislike any thing disreputable; for this young man has lived in friendship with my daughter's husband from his childhood, till they were both grown up, and should he come to day and say that he wished me to give him my daughter into marriage?" The father of the girl said to the woman, "What is that to thee? Both I and thou have nothing to do with it: let the girl go and marry whomsoever she likes." The girl's mother listened to the word of her husband and remained quietly in her house. The young man rose up, returned home, went to his friend, and said to him, "My friend, when I had gone to the place where thou sentest me, I called the girl's father, and when they were come to me, I said to them, 'My father and my mother, I am come to you for something;' and when they asked me, 'What is the object of thy coming?' I laid my request before them, saying, 'I have heard that your daughter has no husband, and this is why I am come: ask your daughter, and if she would have me for her husband, I wish to marry her.' They then called their daughter, and, having asked her in my presence, she said that she loved me, and added, 'Go, get ready, and then come back that we may marry!' Hence I returned and came to thee."

His friend, the son of the rich man, listened to the words of his friend, and said to him, "My friend, thou art my friend of a truth: if thy soul really loves this girl, come (again) tomorrow morning, and I will give thee twenty pounds of copper-money, and furnish thee with whatever clothes thou likest; then thou shalt take thy twenty pounds of copper, and go, that a reverend Priest may marry you, and then thou takest thy wife and carriest her home: when thou hast got a wife, our friend-

ship will be pleasant indeed." His friend listened to his words and, on the following morning, he went again to his friend, and said to him, "I am now ready for the place of which I was yesterday speaking to thee." When he had said so, the son of the rich man arose, and gave the young man twenty pounds of copper-money; and when he had also furnished him with the most beautiful clothes, the young man took his twenty pounds of copper, and set out for the town of the woman and her friends, and when he had arrived there, he went to the woman's house, and said to her father, "My father, behold, I am come to be married to thy daughter." The father of the girl listened to the man's word, and called his daughter, and his daughter's mother. When the girl was come with her mother, and they were sitting with the father, the father addressed the girl's mother, saying, "Behold, the young man who said that he wished to marry our daughter, and who came and asked us for her, he has prepared himself and is come for the wedding: speak to thy daughter, and if she really loves this young man, then I will take them to the reverend Priest, that he may marry them." The girl's mother obeyed the word of the girl's father, and asked her daughter, saying, "My daughter, didst thou hear the word which thy father has spoken?" The daughter replied to her mother, "My mother, I have heard the word which my father has spoken: as the young man did arise, prepare himself, and is now come to me for the wedding, I cannot change my word; may my father arise and go before, that I and the young man may follow him to the reverend Priest, to be married." The mother listened to the word of her daughter, and said to the girl's father, "Father, didst thou hear what thy daughter said?" Then the girl's father answered, "I have heard what my daughter said; wait till I put on my shirt, my trousers, my cap, my shoes, and take my staff and go before, that we may go to the reverend Priest." The girl and her (future) husband waited for their father, as he went into his house, took his shirt, and put it on, as he took his trousers, his hat, and his shoes, and put them on, as also he took his stick, came out again, and called them to go to the house of the reverend Priest.

When they had gone and arrived at the reverend Priest's place, the girl's father saluted the reverend Priest, and when the Priest had responded to his salutation, he went to him and shook hands with him; then he and the reverend Priest again saluted each other. The salutation being over, the man said to the reverend Priest, "Priest, I am come to thee." The reverend Priest said to him, "What dost thou want of me?" The girl's father replied, "When this my daughter and this young man had informed me that they love one another, I said, 'If ye love one another, come and I will take you to a reverend Priest that he may question you, and, if you consent, he may marry you,' so I have brought them to thee." The reverend Priest listened to the word of the girl's father, he called both the girl and the boy and when they were come to him, the reverend Priest first asked the boy, saying, "My son, dost thou really wish to marry this girl?" The boy replied to the reverend Priest, "My father, I truly wish to marry this girl." When the reverend Priest had heard the word of the boy, he also asked the girl, saying, "My little mother ¹⁾, dost thou really wish to marry this young man?" The girl replied to the reverend Priest, "I truly wish to have this young man for my husband." When the reverend Priest had heard the girl's word, he went, entered into his house, took his surplice ²⁾, put it on, took his trousers and hat for prayer and put them on, put his shoes on his feet, took his marriage-book, held it in his hand, and came out of his house to the spot where the girl and her (future) husband were standing. He then said to them, "I am come to you: do you see this book here? I do not believe all that you were telling me before, but now if you will tell me the truth, I will believe it and marry you." The girl and her (future) husband listened to the words of the reverend Priest and they said to him, "Father Priest, we are come to thee, because we love each other truly, and wish thee to marry us: could we have come to thee, if we were not agreed?" When the reverend Priest had heard the words of the girl and

¹⁾ Thus young females are addressed by people who are much older than they.

²⁾ Lit. "his prayer-shirt."

her (future) husband, he stood up and read to them the words which were in the book, and when they had heard them, he said to them, "Do you consent to the words in the book which I have read in your hearing?" They replied to him, saying, "We consent." The reverend Priest attended to their word and married them. When it was over, the young man took out the marriage-fee, the twenty pounds of copper-money, and remunerated the reverend Priest; and when the reverend Priest had accepted the money, he took out a little (piece of) paper from his bosom-pocket, and wrote (a marriage-certificate) for them, folded it up, and gave it to the man, saying, "This is thy marriage-certificate." The man took the certificate from the hand of the reverend Priest, and led his wife home. Then the young man put his wife into his house, and they lived together.

On the following day, the young man arose and went to his friend, and said to him, "What I and thou have been speaking of has become true: the girl said that she loved me, and her father took me and her to a reverend Priest who questioned us, and, when we agreed, performed our marriage, whereupon I and my wife went home together; I then thought that I would come and tell thee the news of our wedding: this is why I am come to thee." When the son of the rich man heard his friend's word, he was much pleased, and said to his friend, "Thou mayest come to me at any time, every night and every day: no one in this world shall ever dissolve our friendship, except God; go and live in thy house, live well with thy wife, till you may see what God will do." The son of the poor man listened to the word of his friend, went, and lived at home with his wife. When they had lived about five months, the woman became with child, and as the man looked at his wife, he saw that she was with child, but he did not tell it to any body. After nine months and nine days, the woman gave birth to a child, and the child which God had given her was a boy. When the man had seen that his wife had brought him a child, he arose and went to his friend, and said to him, "My friend, God has given to my wife a safe delivery." And on his friend's asking him, "What hast thou got?" he replied to his friend, "I have got a male child." When his friend heard the news of the male child,

he was glad; he said, "God has favoured my friend," and was glad.

When the friend, the son of the poor man, had returned home, the son of the rich man arose, bought a ram, a goat, and many fowls, and took all sorts of eatables and carried them to his friend, saying, "This ram, and this goat, and these fowls, and all these eatables I give thee, that thou mayest call the great men to perform the naming of thy child." The friend listened to his friend's word, and, after seven days, called a priest, killed the ram, the goat, and all the fowls, they also pounded millet, cooked many vegetables, cooked the meat of the ram, the goat, and all the fowls, and called the great men to perform the naming of the child. When it was over, they brought all the vegetables and the meat, and set it before the great men. The great men called some one to rise, and to distribute all the food for them to eat. When it was over, they returned thanks and blessed the man, and then every one started and went home. The man and his wife continued to attend to their child: the woman gave her breast to the child to drink her milk. The man and his friend continued their friendship as before, so that all the people of the town saw them; but the people of the town did not know that they had one and the same plan, they only saw that they were friends. After about two years, when the time for weaning the child was come, the man said to his wife, "Now it is time for this child to be weaned." The woman attended to what her husband said, and weaned the child.

The child being separated from the breast a few days, it forgot the milk, grew in intelligence, and began to walk about. Then, after three years*), the woman became again with child. When the man knew that his wife was with child, he arose, went to his friend, and said to him, "My friend, my wife is again with child." His friend, the son of the rich man, replied, saying, "Go, remain at home, and look well after thy wife, till we shall see what God will (further) do." His friend went, sat down, looked after his wife, sought good food and

*) This is the usual time for suckling children, and it is not till after this period that a woman may again have the prospect of becoming a mother.

gave it to her, bought fine clothes and gave them to her, and attended to her well, till, at the end of nine months and nine days, God gave her a safe delivery. This being over, the man arose, went to his friend, and said to him, "My friend, I bring thee good news to-day." His friend, the son of the rich man, said, "What is the news thou bringest to me?" The man replied, "The news which I bring to thee is this, that my wife has been safely delivered." His friend asked, "What has our Lord given thee?" He said to his friend, "Our Lord has given me a little girl." When the son of the rich man heard the news of the little girl, he was glad and his heart rejoiced, he also took out many goods, and gave them to his friend. His friend accepted his goods, and went home. A week later, he called the great men, and his wife's parents to name the child; and this being over, he arose and went to his friend, and said to him, "A week after my wife's confinement I went, called the great men, and my wife's parents, that the great men might perform the naming of my girl; and when this was over, I arose and came to thee to tell it thee." The son of the rich man listened to the words of his friend, and they both remained at home and continued their friendship.

One day the son of the rich man arose and said, "I am unwell," and he covered himself with clothes, went into his house, and lay on his bed. But the young man, his friend, did not know that he (only) made a pretence, and that nothing had happened to him: he pretended that his bowels were aching, he held his body with his hands, and cried for help, — but it was a feigned illness, and the young man, his friend, knew it not. When the latter arose and went to him, he was crying out loud. The young man went back, took medicine, and when he brought it, his friend accepted it of him, but on his drinking it his bowels would not become quiet, and he still went on crying out. The young man, his friend, not knowing what to do, went and called an old man who, when he came, said to the son of the rich man, "My son, all the medicine which thy friend seeks and brings, and which thou takest and drinkest, does not affect thy bowels, and thou continuest to cry out, so that thy friend does not

know what to do: tell me what medicine it is that thou likest, and when I know it, I will tell it to thy friend that he may seek it for thee." — But the son of the poor man did not know that there was an understanding between the old man and the son of the rich man. — The son of the rich man replied to the old inquirer, "My grandfather, if my friend will seek the medicine which I like, and bring it for me to see, then the pain of my bowels will cease." The old visitor called the son of the poor man, and said to him, "My son, thy friend has told me to tell thee, that if thou seekest the medicine which he likes and bringest it, so that his eyes may see it, then the pain of his bowels will cease." When the son of the poor man had heard the words of his friend, he replied to the old man, saying, "Father old man, ask my friend! and when he has told me the name of the medicine he likes, so that I know it, I will seek that medicine, wherever it may be." The old man returned, and said to the son of the rich man, "My son, thy friend says, 'Think of the name*) of the medicine thou likest!' and when he hears and knows it, he will seek that medicine for thee." The son of the rich man said to the old man, "Old man and grandfather, tell my friend that, if he will prepare the medicine which I like, he must go, catch his boy, bring him, and give him to me, that I may kill him, and if I see that boy's blood, the disease will leave me, and I shall recover; but if he does not bring his boy for me to kill, so that mine eye may not see his blood, then the disease will not leave me, and I shall die: this is the name of the medicine, I have told it to thee, O old man and grandfather, do thou tell it to my friend, and let him listen to it." The old man said to the son of the poor man, "My son, didst thou hear the words which thy friend spoke?" The young man said to his friend, "Is this a hard thing? stop, I will go home!" The young man returned to his home. When he came there, his wife was not at home: she was gone for wood; so he took the boy who was sitting there alone, by his hand, and led him to his friend's house. He then said to the old man who was sitting

*) Lit. "lay hold on or catch, the name."

there, "Father old man, here is the medicine which my friend likes, and which he told thee to tell me of: behold, I have brought it for him." — The old man was cunning, he and the son of the rich man had an understanding, but the son of the poor man did not know of it: he thought that he actually brought and gave his boy to his friend to be killed. — So the old man said to him, "Go home, and tomorrow thou shalt see whether thy friend will be restored, or not restored, on (using) the medicine." The poor man's son listened to these words: he left his boy there, and went home.

Now the son of the rich man had bought and hid a large ram of which his friend did not know. So, as soon as night had set in, he took his friend's boy, called a man, and sent him to a neighbouring town to be concealed, and then he took his ram from the place where it had been hidden, and the old man killed it, so as to spill the blood on the ground; and as soon as the ram's life was expired, they flayed it, and cooked and ate all the meat of the ram in one night; but the bones they put into a hole which they dug, and then they all dispersed, and the cunning old man also arose and went home. When he was gone, and the morning had returned, the son of the poor man arose and went to his friend. When he was come, he saluted his friend, saying, "Good morning!" On his friend accepting his salutation, he asked him again, saying, "How dost thou feel the illness of thy body?" His friend then replied, "When I had prepared the medicine which thou broughtest to me yesterday, this illness left me: behold and see the place where I killed thy boy, and as soon as I saw his blood I was well again; dost thou not see the spot here on the ground where I killed him?" Thus pointing it out to him, his friend looked upon the ground, and saw the spot where blood had been shed; but his friend observed that he did not change his countenance towards him. After this the son of the rich man said to his friend, "May God bless thee! thou hast done a great thing for me: if thou hadst not prepared this medicine for me, the illness would never have left me, but would have killed me: I shall never be able to recompense thee for what thou hast done to me, but our Lord will recompense thee; go and remain at home, and look after the

only daughter which thou hast left! and may God give thee another one! I will remain in my house, and do thou remain in thine, but we will not leave off our friendship which we had since our childhood until our Lord may separate us."

So both of them remained in their own houses: they talked and laughed, they ate and drank in the same place, they talked of their secrets, and yet the son of the poor man never one day changed his countenance, or alluded to the loss of his boy. They were going on thus, till the boy grew up and attained the age of seven years: then the rich man arose one day, and said to the great men of the mosque, that he would like to see all the people of the town on the morning of the morrow. The people of the town attended to the word of the young man, and sat down to wait for him. Now as soon as night had set in, the young man called some one, and sent him to the neighbouring town, saying, "Go and fetch me the boy of my friend who is in the house of a certain man in that town." The person went, took the boy in the house where he was sent, and brought him to the house of the rich man's son. When he was brought, the son of the rich man hid him, so that all the people of the town did not know of it, with the only exception of that old man. But then, on the following morning, he called all the people of the town, and when they were come to the mosque, he said to them, "Ye great men, I have one word to say." The great men said to him, "Speak thy word, we will hear." The rich man's son said to the great men, "Call ye first my friend, and when he is come to you and is sitting down, then I will speak out my word, that the people of the town may hear it." The great men sent some one to call his friend, and when he was come and sat before the great people, he began to make his speech. In commencing, the young man said, "Ye great men, as for this young man, my friend, I and he grew up together from infancy, and yet we never once disagreed, even in words." Then he commenced again, and as he commenced, all the great men hearkened to him; the young man said unto them, "Ye great men, hear, and I will speak: whether there is any one who could do what this my friend has done for me?" The great men hearkened to him, and he spoke in the presence of the

great man respecting his friend, saying, "I assumed a feigned illness¹⁾, went into my house, lay upon the bed and cried out aloud that my bowels were aching, so that my friend heard of it, and came to me; but having come, and seen me crying out, he could not stay: so he went, sought a medicine, and brought it to me; but when I had drunk it, I said, it did not affect the illness, and went on crying for help. My friend did not know what to do, so I called him, saying, 'My friend, there is one medicine which, if thou wilt prepare for me, this illness will leave me.' To this he replied, 'My friend, tell me the name of this medicine, and I will seek it, wherever it may be.' I then said to him, 'Go, take thy boy, lead him here, and give him to me, and when thou hast gone back to thy house, I will kill thy boy in the night, for as soon as I shall see the blood of thy boy, this illness will leave me.' When my friend heard this, he said, 'Is this a difficult matter?' and returned, seized his boy in his house, brought and gave him to me, and then returned home. Now I had bought and hidden a ram of which my friend did not know: he believed that I was going to kill his boy; but I took his boy and sent him to a neighbouring town, without his knowing it, and when it was night, I took my ram out of the place where I had hidden it, killed it, shed its blood upon the ground and removed all its meat before the morning. On the following morning my friend came to me, and, having saluted me, we sat together, and I did not see him change his face, so I said to him: 'My friend, what thou didst do for me yesterday, no one will do, except God.' — Thou²⁾ hast fetched thy child, said 'Kill it!' and given it to me, then thou didst return home and lie down, and when thou camest back to me again, thou sawest blood on the ground, as if I had killed thy child, yet I never saw thee alter thy countenance: now, behold, here is thy child, I did not kill him; and as for thee, thou art the son of a man indeed, God has given thee thine heart, and not man." — Then one great man arose, and said to the whole assembly of men, "Do ye all understand what these two young

¹⁾ Lit. "a lie-illness."

²⁾ With this word he begins to address himself to his friend directly, before the whole assembly of men.

men are saying? The friendship of these two young men is a true friendship: when the son of the rich man had married wives, and observed that his friend was without a wife, he and his friend joined in a plan according to which he took a wife, and gave her to his friend that they lived together: (this shows that) he is the son of a man; whereas his friend took the son of his own loins, and gave him to his friend as a medicine, saying, 'Kill him and see his blood! for if, on having seen it, the illness does not kill, but leave thee, I give thee my son;' so he brought his son, and gave him to his friend: now who does such a thing as this young man has done?"

Accordingly the people now say of women: "A woman is water: if thou wastest thy hand with water, it becomes dry again directly, and is as if there had never been any water there: — such is a woman. O thou man, do not tell all thine inward thoughts to a woman; having told her one half, do not tell her the other also: never trust a woman, for if thou trustest her and givest her thy heart, she will kill thee!" — The great men also say, "Friendship is of such a nature, that when two are each other's friends, there is nothing else in their hearts¹). The secrets of true friends who live in friendship no one ever knows, except God. When two friends love one another, and they die²), they will neither first look after their mother, nor after their father, but they will look after one another, in the presence of our Lord." — Friendship is a great thing in Bornu: I heard great men say, "If any one says to thee, 'my friend,' and loves thee once, he also loves thee indeed; him hold fast with both hands!"

The narrative of the son of a rich man and the son of a poor man who were friends, and of how they acted, because of their friendship, as no one else would act, — this narrative of two young friends which I have heard, is now finished.

¹) i. e. their hearts are so full of one another that nothing else has room.

²) Lit. "and our Lord seeks them."

2. Story of a Priest who had a Heathen Friend.

There was once a great priest who knew all books, and had seen every word within the books; but his only friend was a heathen whom he loved passionately and to whose house he went daily, and then they two talked together. The heathen was exceedingly pleased with this, and said within himself, "I never fast, I never pray, I never kill the Easter-lamb, I eat hog's meat, I eat monkey-meat, I eat the carrion of cattle, I drink beer, and make water while standing: the priest sees me (doing all this), and yet likes my friendship." Every day when he came home from his forest where he had been hunting, he went to the priest, and saluted him; and when he rose up in the morning, he never went to the forest, without first saluting the priest: he and the priest lived in friendship.

One day when the heathen had come to salute him, the priest said to the heathen, "My friend, in a week I shall go to Mecca." His friend, the heathen, said to the priest, "Father priest, if thou goest to Mecca, take me with thee!" His friend, the priest, said to the heathen, "Thou art a heathen, thou never fastest, never prayest, eatest carrion, drinkest beer, — and wilt thou follow me to go to Mecca? I shall not take thee with me." When his friend, the heathen, heard these words, he went and remained at home, and there saw how the priest prepared himself for the journey, how he killed a cow, cut up and dried all her meat, and preserved it. Then he also arose, went to the forest, and having killed a hog for himself, he took it home, cut it up and dried it, which the priest saw him do. After one week the priest got ready, took his dried meat and his flour, and put each in a separate bag, took his calabash for drinking water, took his book-case and put his books therein, took his prayer-calabash*), and set out on the way to Mecca. When his heathen friend saw him start for Mecca, he also went into his house, took his dried hog's meat, his dried monkey-meat and

*) The prayer-calabash is used for washing the face and hands before prayer.

a calabash with beer, and put it into his bag; he also took his calabash for drinking water, his staff, his shoes, and got ready. His friend, the priest, had set out and gone three weeks; -- and having started and walked one week, he overtook the priest on the way. When he had overtaken him, and the priest had seen him, the priest said to his heathen friend, "My friend, how couldst thou rise and follow me and come to me, after I had told thee that I would not take thee to Mecca, and had left thee behind? I shall not take thee with me, I and thou cannot walk together in one way and enter Mecca." His friend, the heathen, made the following reply to the priest, "Go thou to Mecca alone, and I will follow thee when thou hast arrived there." So the priest arose and went on in his journey, the heathen remaining behind.

When the priest had entered Mecca, the heathen arose and followed the priest to Mecca, and when he entered Mecca as it were to-day, the morrow was Friday: so when they had gone to sleep, and it had become day again, it was Friday. About 9 o'clock in the morning all the great men of Mecca prepared themselves to come out of the open place of prayer; and when they had come out, the crier rose up, shouted the prayer-hour and then sat down at the gate, while all the great men entered the mosque and sat down. The priest who had come to Mecca, went and stood at the entrance of the gate; then the heathen also arose, and came to the entrance of the gate. When he was come, the priest wished to enter the mosque, but on his attempting to do so, the crier at the entrance of the gate asked the priest, "Father priest, whence art thou?" The priest told him the name of his town; but the crier continued, "Father priest, thou hast a friend who followed thee hither, but whose coming thou dost not like, and whom thou callest a heathen: as thou not only callest him a heathen, but at first also a friend, thou knewest that he was a heathen, that he eats dogs, hogs, monkeys, that he drinks beer, and makes water while standing; thou knewest that he never fasts, never prays, and never kills the Easter-lamb, that his parents, his grandparents, and his great grandparents were heathen: all this thou knewest, ere thou calledst him friend, and ere thou and he made friendship; and yet thou never one

day saidst 'to him, 'thou art a heathen': but when thou ro-
sest up and saidst to him that thou wantedst to go to Mecca,
and he solicited thee, saying, 'May I follow thee, that, when
we are gone to Mecca, and God gives thee a good place, I,
by thy blessing, may also obtain one,' thou didst not like a
heathen to come. Now, as thou saidst, 'I am a priest,' dost
thou know who is a heathen? If thou dost not know who is
a heathen, I will tell it to thee to-day, and thou shalt hear
something about a heathen: not he is a heathen who eats hog's
meat, or monkey-meat, or carrion, or who drinks beer, and
makes water while standing, but a heathen is he who quar-
rels with his neighbour and then keeps him in his heart (ma-
liciously), and always remembers it, when he sees him with
whom he had had a quarrel; yea, hear what I tell thee to-
day, that he is a heathen who keeps another in his heart (ma-
liciously)! Because when thy friend, the heathen, hoped, on
his following thee hither, to obtain heaven by thy blessing,
but thou didst not like his coming, therefore it is that I will
not let thee enter the mosque; but the man whom thou call-
est a heathen, he may enter." So they called the heathen
to come, and the porter opened the gate, and the heathen en-
tered, but the priest was prevented and remained standing
before the gate. All the great men prayed in the mosque,
and when they came out, the priest was standing before the
gate; but his friend, the heathen, had prayed with the great
men. Then all the great men went home, and afterwards cal-
led the heathen, and gave him a beautiful house to live in,
but to the priest they gave some small place to live in: thus
both remained.

At the end of a month the heathen arose, went to the
chief magistrate, and said to him, "I wish to go home." Then
the magistrate gave him a silver basin, a scarlet cap, a sil-
ver staff, a cloak, a beautiful upper garment, food to eat on
the journey, and a golden plate for his food. The heathen
took all his things which the chief magistrate had given him,
returned, and sat down in his house. After this the priest
arose and went to the chief magistrate and said to him, "My
father, I wish to go home." When the magistrate had heard
this, he gave him a little food, a water-pan, a copper-basin, and

an iron staff. The priest took his things, went and sat down in the house. After a week the priest and his heathen friend got ready, took their things, and started on their way home. Then, after walking two months, they came home, and the priest went and sat down in his house, and the heathen went and sat down in his house: thus they lived in their houses about a month.

Then on one day the priest was taken with fever in the morning, and the heathen between morning and noon, so that both had to lie down. Early the following morning, when the priest had said his prayer, he died, and between morning and noon the heathen died also, so that both died in one and the same day. When they were dead, all the people of the town talked about it, saying, "The priest and his heathen friend went together to, and returned from Mecca, and after one month they both died on the same day." The chief magistrate of the place said to the people of the town, "Go, wash and dress them both, then carry them and lay them in the grave-yard, and dig their graves, not far from one another, but in the same place." The people of the town arose, went, took them, washed and dressed them, laid them in rough mats, tied them up, and laid them down on the grave-yard. Then they took spades, measured the ground, and began to dig the grave of the heathen. They had soon dug the grave; for the grave of the heathen was not hard, the ground having no stones, but sand; the sandy ground was soft, and watery underneath, hence they had soon finished the grave of the heathen. As soon as it was finished, they also commenced digging the grave of the priest: they swept and measured the ground, but when they had dug one foot deep, they met with rocks. On finding that the grave was stony, they left it, went, and began at another place; but again, when they had digged one foot deep, they met with rocks which prevented their digging further. All the people of the town did not know what to say, as they were prevented from digging the grave, because it was rocky wherever they digged. Then the chief magistrate said to the people of the town, "Now dig again a grave, and when you have digged a little, then put him in and cover him!" The people of the town took their spades,

and when they had digged another grave about knee-deep, it was rocky underneath, so they took the priest, and put him into the hole. However, they could only cover him half. But when they buried the heathen, there was very white ground in the grave, and underneath it water. So they took the heathen, put him into his grave, and covered him; then when they began to leave the grave-yard, and looked at the grave of the priest, all the people saw that one half of the priest was within, and one half without the grave; but when they looked at the grave of the heathen, they saw water come out, fill the grave, and flow over. When they had seen this, they all left the grave-yard and went their way home, and having arrived at home, they went to the chief magistrate, who said to them, "This priest did not like to take the heathen with him to Mecca; but our Lord accompanied the heathen who went, attended the prayers, followed the great men of Mecca to the mosque, entered there, and prayed; but the priest who relied on his being a priest, did not obtain admission to the mosque: as to the creation of our Lord, he has created all, the black and the red, the small and the tall; our Lord did not create any one, saying, 'this is a heathen, and this a believer,' but he has created all alike; with our Lord there is neither slave, nor priest, nor free man, but every one is free. Ye priests say, 'We are priests' and ye expect to obtain heaven; but (merely) on account of thy being a priest thou canst not obtain heaven. If a man has a good and white heart, he will obtain heaven: it is the heart that carries one to fire, and that carries one to heaven; as for reading, thou mayest have read through all the books of the world, but if thine heart is black, thou shalt not obtain heaven. The priest who had a heathen friend, expected, in his heart, that he would obtain heaven, because he was a priest who knew the books, fasted, prayed, killed the Easter-lamb, and gave alms; whereas his heathen friend neither fasted, nor prayed, nor gave alms, but ate carrion, and hog's meat, and monkey-meat, and drank his beer, and made water while standing: and nevertheless our Lord who knew their hearts, made out the priest for the fire and the heathen for heaven."

In the next world there are seven fires and eight hea-

vens: the seven fires were created for the priests. The reason why the seven fires were created for the priests is this, that the priests know the books, so that, on opening them, they may see the good way and the bad way; now if one who sees the good way, leaves it, and follows a bad way, he enters into fire. This the great people said, viz. that there are seven fires and eight heavens, and that the seven fires were created for the priests: for when priests who see, know, and hear what is good, turn back themselves, and do what is bad, our Lord will not give them a good place. — This story of the priest and his heathen friend is now finished.

3. Story of a Servant of God.

There was a Servant of God who had one wife and one horse; but his wife was one-eyed: and they lived in their house. Now, this Servant of God understood the language of the beasts of the forest, when they spoke, and of the birds of the air, when they talked, as they flew bye; this Servant of God also understood the cry of the hyena, when it arose at night in the forest and came to the houses, and cried near them; so, likewise, when his horse was hungry, and neighed, he understood what it neighed, rose up, brought the horse grass, and then returned and sat down.

It happened one day, that birds had their talk, as they were flying bye above, and the Servant of God understood what they talked. This caused him to laugh, whereupon his wife said to him, "What dost thou hear that thou laughest?" He replied to his wife, "I shall not tell thee what I hear, and why I laugh." The woman said to her husband, "I know why thou laughest: thou laughest at me, because I am one-eyed." The man then said to his wife, "I saw that thou wast one-eyed, before I loved thee, and before we married and sat down together in our house." When the woman heard her husband's word, she was quiet.

But on one occasion, at night, as they were lying on their bed, and it was past midnight, it happened that a rat

played with his wife at the top of the house, and that both fell to the ground, whereupon the wife of the rat said to her husband, "Thy sport is bad: thou saidst to me that thou wouldst play, but when we came together, we fell to the ground so that I broke my back." When the Servant of God heard the talk of the rat's wife, as he was lying on his bed, he laughed. Now as soon as he laughed, his wife arose, seized him, and said to him, as she held him fast, "Now this time I will not let thee go out of this house, except thou tell me what thou hearest, and why thou laughest." The man begged the woman, saying, "Let me go!" but the woman would not listen to her husband's entreaty, and said to him again, "I shall not let thee go, except thou tell me what thou heardest to-night, and why thou didst laugh." When the man had heard the word of his wife, he said to her, "I am God's: let me go and I will let thee know why I was laughing." The woman then relaxing her hold, her husband said to her, "The reason why I laugh, is this, that I understand the language of the beasts of the field, as they talk, and what the birds of the air say, as they fly past, and that I understand the cry of the hyena, when it gets up in the forest and cries near the town in order to carry off people's goats; also that I understand the neighing of our horse in the stable, as it neighs when it is hungry, so that I may arise and go to give it grass." Then he and his wife were at peace with each other, and slept on their bed. When they had slept, and it was day, the Servant of God arose, and went to his horse; but when it neighed, he did no longer understand it; so as to the birds of the air, which talk, when they see that it is day, he did no longer understand their talk, on listening; neither did he any longer understand the cry of the beasts of the field, when they cried, nor the cry of the hyena, when it came near the town and cried. So he went, sat down in his house, hung down his head, and said to himself, "If a man opens and tells his inward thoughts to a woman, God will punish him for it: formerly I understood the language of all the beasts of the field, when they talked, and of the birds of the air, and of the rats in the house, and the neighing of my horse; but to-day Satan has taken me out of the (right)

way: when I told my secret to a woman, our Lord shut mine ears; therefore, henceforth let no man tell all his secrets to a woman!"

The great men also say, "If a man tells his secrets to a woman, the woman will bring him into Satan's way: if he had not told them to his wife, the whole creation of God, men and beasts, birds and the fish in the water, they would all understand one another's language. A woman never brings a man into a good way. Now we are all such whose language our Lord has divided."

I have told thee what I heard them say, that a Servant of God and his wife did. I do not tell thee for the purpose of writing on paper what I never heard: whatever is here written on paper is only truth and no lie. This is finished.

4. Story of an Old Man who had Six Sons.

An old man called his six sons to come to him, and when they were come, he said to them, "I have called you: are all six of you come to me?" They replied to their father, saying, "Father, all six of us are come to thee." Their father said to them, "Hearken, I have something to tell you." They said to their father, "Father, speak, we hear." Their father said to them, "Let me know which employment each of you six wishes, in order to maintain himself."

They obeyed their father's word, and one of them rose up before his father, and said to him, "I will tell thee what employment I like: listen!" His father said to him, "My son, tell me what employment thou wishest for: I will hear." He replied to his father, "I will get up and go to the king's residence, that the king may provide me with a horse, for I like war." The father said, "Thou likest this for an employment? — Go and sit down, I have heard thy part." So one son went and sat down. Again one arose and came, and standing before his father, said, "Behold, I am come to thee." The father said to him, "If thou art come to me, I will ask thee: which employment dost thou wish, to maintain thyself

by?" The son said to his father, "I will tell thee the employment I like: listen!" His father said, "Tell me: I will hear." He said to his father, "My father, as for me, I like stealing for my employment." His father said to the boy who liked stealing, "Thou likest stealing for an employment? — Go and sit down, I have heard thy part." Again one arose and came before his father, saying, "I am come to thee." His father said to him, "As thou art come to me, let me know the employment thou likest." He answered and said to his father, "I like highway-robbery for an employment." His father said to the son who liked highway-robbery, "If thou choosest highway-robbery, thou hast got thy part, I have heard it: go and sit down." Again another son arose, came and stood before his father, saying, "Behold, I am come before thee!" The father said to his son, "Thou art come before me, as I see, and now I will ask thee to let me know the employment thou likest." The son said to his father, "My father, listen, and I will tell thee the work which I like." His father replied, "Tell me, I hear." He said to his father, "The employment which I like, is, I will go with my asses, my bullocks of burden, and my camels, and will trade." The father said to his son who fixed upon trading, "Go and sit down, I have heard thy part." Again one arose, came and said, as he stood before his father, "My father, I am come to thee." His father said to him, "As thou art come to me, I will inquire of thee what employment thou likest: tell me, and I will hear." He said to his father, "My father, I like farm-work for an employment." The father said to his son who had fixed upon farm-work, "As thou hast fixed upon farming for an employment, I have heard thy part: go and sit down!" Again one arose, came, stood before his father, and said, "My father, behold, I am come to thee." His father said to him, "As thou art come to me, I will ask thee what employment thou wishest for: tell me, that I may know." The son said to his father, "My father, I like the employment of a blacksmith." His father said to him, "My son, thou likest the work of a blacksmith: I have heard thy part; go and sit down." The boy went and sat down.

The old father again called all his six sons, and said to

them, "Arise, stand up: I have heard all the words which ye have spoken, and now go home, and let each of you begin and carry out the work of his profession, and I will see you (again)." Then they all arose from their father's, and went to their own homes: the young man who liked war went to the king's house, the young man who liked stealing went and remained by himself, the young man who liked trading went and remained by himself, the young man who liked highway-robbing went and remained by himself, so did also he who liked the profession of a blacksmith, and he who liked farm-work: all six of them dispersed, one after the other.

So it happened as respects the man who liked war, and who went and remained in the king's house, that, after two months, the king received the news of war from a heathen town. Then the king summoned his soldiers, and when they had come, they said to him, „Behold we are come to thee, as thou hast called us." The king said to the soldiers, "I have had intelligence of war from a heathen town, therefore I have called you: go home and get ready, and to-morrow go to the heathen town which is at war, as I am told, take the inhabitants, and bring them to me." All the soldiers, obeying the king's word, got themselves ready, and went to the heathen town. Then, as soon as the heathen had seen them, they all arose and met them on the way, and, as the soldiers prepared themselves, the heathen began the battle, in which they drove back the soldiers, so that the whole army of the soldiers was broken up and put to flight: all the soldiers fled, and the heathen pursued them. Then the son of the old man who had said to his father, "I like war," was killed by the heathen. All the other soldiers hastened home, and then went and said to the king, "The heathen of the town to which thou sentest us, have pursued us, so that we had to come back to thee." The king said to them, "How many men did these pagans kill?" They answered, saying, "They only killed the son of the old man who came to thee for war." The king called some one, and said to him, "My man, go and tell the old man, that I sent his son who was living with me to war, and that he was killed in the war." The messenger went, and said to the old man, "Father and

old man, the king has sent me to thee, requesting me to come and inform thee that, when thy son who came to stay with him, went to war, he was killed in the war." The old man said, "When I asked my son what employment he would like, he said to me that he liked war: now he has got what he wished for." — Thus ends the story of the man who liked war.

The thief who had replied to the old man's question, "I like stealing," arose day by day*), and stole people's things, without knowing that they watched him. On one occasion he arose, and went to the house of a man who had his horse tied up and was asleep: so he went into the man's house, opened the door, untied the horse, and was about to lead it away; but as he came out, the owner of the horse arose, saw and seized him, and then raised a cry for help, that all the people of the town arose, came to his assistance, and held the thief. When the man asked them, as they were holding the thief, "what shall we do to him?" they replied, "On the spot where thou hast seized this horse-thief, there also be his execution!" Accordingly they carried him there, and hanged him. When they had hanged him, the people of the town called some one, and sent him, saying, "Man and father, go and inform the old man that, when his son stole a horse here, we saw it, and caught and hanged him." The messenger went, and said to the old man, "Father and old man, the great people of the town sent me to come and tell thee, that thy son went, and loosed a man's horse which was tied to its post, but as he was about to lead it away, the owner of the horse arose, seized him, and raised a cry for help that all the people of the town came to his assistance, held thy son, carried him away, and hanged him." The old man said, "When I asked this young thief what employment he would like, he said to me that he liked stealing: and now he has got what he wished for." — This is the end of the young thief's story.

The merchant arose, prepared himself in his house, loaded his camels, his asses and his bullocks with merchandise, and set out for a trading journey. He traded in a distant

*) Lit. "to-day and to-morrow."

town, and took his goods, but as he returned, they waylaid him, seized his goods, and killed him. News being brought to the old man, saying, "Father and old man, thy son set out on a trading journey and traded, but as he was coming home, they waylaid and murdered him;" the old man said referring to his son who liked trading, "When I (once) asked him, 'What employment dost thou like?' he said 'I like trading:' now he has got what he wished for." — Thus end's the merchant's story.

The highway-robber, time after time, when the people of the town went to a neighbouring market, rose up after them, went, and hid himself by the way, and when he saw the people come home from the market, he stopped them, and took their goods, not knowing that some people were on the watch for him. So he arose one day, went, and hid himself on the way to the market, and on seeing two men come home from market, he arose and stopped them; but when he began to take their goods, they overpowered him, struck, and killed him. When the old man heard the news of the highway-robber being killed, he said, "I once asked the youth, what employment he would like, and he said he liked highway-robbery: now he has got what he wished for."

Two only remained, the farmer and the smith. At the end of two years the old man called some one, and sent him, saying, "Go, that my six sons may come to me, I wish to see them." The man arose, and on coming to the dwelling-place of the old man's sons, two (only) were left there, to whom he said, "I come to you, because your father has sent me to call all six of you to come to him: for he wishes to see you." The two sons arose, and having gone there, they called their father, the old man, and said, "Behold, thou hast called us, as a man told us: we obeyed, and therefore are come to thee." Their father listened to what they said, arose, came out of his house, and, having come to them and seen them, he observed that, when he called them the first time, six of them came to him, but having called them now, (only) two sons came to him. The old father asked the two sons, "Did not six of you come to me, when I called you before? why, on calling you to-day, came only

you two? where are the four others?" Then the two sons said to the old father, "Our father, of the four others one said he liked (to be) a soldier, but when he had gone to the king's place, and the king sent him to war, he was killed in a battle." The old father said to them, "And where are the three others?" They answered, saying: "One was a merchant, so he travelled about and traded; but, on his way home, he was murdered." The old father said to them, "And where are the two others?" They replied: "One was a thief: he once rose to steal some one's horse, but he was caught and hanged." The old father asked again, "And where is the other?" They said to him, "The other was a highway-robber; he, day by day, used to go and hide himself on the way to the market, and when he saw people get up in the market and return home, he stopped them, and took away their things. But on one occasion, when he had gone and hid himself by the market-way, two men arose in the market at night to go home; as soon as he saw them, he arose and stopped them; but when he had begun to take their things, the two men were stronger than he, and struck and killed him."

The old man said to his two sons, "Only you two are left: what business do you pursue?" One arose and said to the old man, his father, "My father, when thou didst ask me before what work I would like, did not I tell thee that I liked farming?" The old man said to his son, the farmer, "I thank thee, my son, thou hast chosen a good profession; go and sit down, my son, thou art wise: not I have given thee thy wisdom, but the one God." The other rose up before his father, and said to him, "My father, thou didst call us." The father to the son, "I have called you, and thou only art now left for me to ask what business thou pursuest." The young blacksmith said to his father, "My father, when, on a previous occasion, thou didst call and question all six of us, did not I tell thee, 'My father, I like the profession of a smith?'" His father, the old man, replied, saying, "Thou, my son, hast a good profession, hold it well with thy hands! thou art wise: not I have given thee thy profession, but God alone has given it thee; hold it well with thy hands! After me, when I am dead, thou, the smith, and thine elder brother,

the farmer, will maintain yourselves, and if, in future, God gives you wives and children, and you live in your homes, then teach your children also your professions!"

The old man said also, "Whatever one's soul likes, our Lord will give him, if he asks." So it was with his two sons, the farmer and the smith; and also to the four others our Lord gave the professions which they liked, and for which they asked him.

This story of the old father and his six sons which was narrated to me, and which I told thee, so that thou mightst write it well with thy pen, — this is now finished.

5. Story of a Cunning Girl.

There was a man who had a beautiful daughter, and he saw that all the boys loved her on account of her beauty. Now, two boys who were rivals arose one day, and went to the girl, saying, "We are come to thee." The girl asked them, "What do you want of me?" The two boys answered, and said to the girl, "We love thee, this is why we came to thee." The girl arose, went to her father, and said to him, "Behold, two boys are come to me." The father arose, came out, went to the two boys, and asked them, "What do you want, my sons, that ye have come to me?" The boys said to the girl's father, "We are rivals of one another, and are come to thy daughter, because we wish her for a wife." The girl's father listened to what the boys said, and replied to them, "Go, and sleep at home to-night, and when ye come again to-morrow ye will see who shall have my daughter for a wife."

The boys attended to what the girl's father said, and went back to sleep at home. But when it was day, the following morning, they arose, and went again to the girl's father, saying, "Behold, we are here; on account of what thou saidst to us yesterday, therefore are we come to thee." The girl's father listened to the words of the boys, and said to them, "Stop, and wait for me, whilst I go and buy a piece of cloth

in the market, and then, when I have brought it to you, you shall hear what I say." The young men attended to the words of the girl's father, and stayed, whilst the girl's father arose, took money, and went to market. He went to the place where cloth is sold, bought a piece of cloth, and came back with it to where the young men were. Having returned, he called his daughter, and when she was come, he said to the young men, "My sons, ye are two, but the girl is only one: to which of you shall I give her, and to which of you shall I refuse her? — Behold this piece of cloth: I will rend it into two dresses and give it to you, and then, whoever has first finished sewing his, he shall be the husband of my daughter."

The young men took each his cloth, and got ready to sew, whilst the girl's father looked at them. Then the father also called his daughter to where the two boys were, and when she was come, he took yarn, and gave it to her, saying, "Behold this yarn: do thou twine it and give it to these young men." The girl obeyed her father; she took the yarn, and sat down by the young men.

But the girl was cunning, and neither her father nor the young men knew it: the girl knew already whom she liked. The girl's father went, sat down in his house, and waited for the young men to sew the cloth, saying, "Whoever first has finished sewing, he shall be the girl's husband." The girl began to twine the yarn, and the young men took their needle and began to sew. But the girl was cunning: for the young man whom she liked she twined short (threads), and for the young man whom she disliked she twined long (threads). So the young men were sewing the cloth, and the girl was twining yarn, and at noon she saw that they had not yet finished sewing the cloth; so she continued twining the yarn for them, and they went on sewing. About three o'clock in the afternoon the young man who had the short threads had finished sewing the cloth, but the young man with the long threads had not yet finished.

When the girl's father arose and came to the young men, he said to them, "Did ye sew till now, and is the cloth not yet finished?" The one young man arose, took his cloth, and said to the girl's father, "My father, behold: my part is

finished." The part of the other young man was not yet finished. The girl's father looked at them, and they looked at the girl's father; then the latter spoke, saying, "My sons, when ye came to me, and both of you said that ye wanted my only daughter, I would not be partial to either of you; therefore I brought a piece of cloth, rent it into two dresses, gave them to you, called my daughter to twine thread for you, and said, 'Make these dresses!' Ye began to make them, and I said to you, 'He who has first finished the dress, he shall be the husband of my daughter.' Did you understand that?" The young men answered, saying, "Father, we understood what thou saidst: behold, the man who made the dress he shall be the girl's husband, and the man who did not make it, shall not be the girl's husband."

It was the cunning girl who decided the contest of the two young men. The girl's father did not know, that his daughter, when she twined the thread, had made short threads for the man she liked, nor did he know that she had made long threads for the man she disliked: he did not know that it was the girl who had chosen her husband. The girl's father thus reasoned in reference to the young men, "If the man who first finishes sewing, takes the girl, he will work fast and maintain the girl, but were he to take the girl who does not finish sewing, — would he also work fast, and maintain the girl?" So the two young men arose, and went to their town: but only he who had first finished the dress took the girl for his wife. — Now the story of the cunning girl which I heard, is finished.

III.

FABLES.

1. Fable of a Hen and a Cat.

A cat arose in her house, went to a hen, and said to her, "Let us make friendship!" The hen replied to the cat, "Dost thou like me for a friend?" The cat said, "yes," and went away, and, after having been at home for a while, she sent her child to the hen, saying, "Go and tell the hen to rise up early to morrow morning, and to come and accompany me to a neighbouring town." The child arose, went to the hen's house, and saluted her. The hen arose, and asked it, "Thou child of the cat, dost thou come to me in peace?" The cat's child replied, "I come in peace: my mother has sent me to thee." The hen said to the cat's child, "Say, what thy mother has sent thee for: let me know!" After the cat's child had told it to the hen, it said, "I will go," and set out, and went home.

When it was gone, the hen arose, called a child of hers, and said, "Go and ask the cat, at what time we shall go to the neighbouring town." When the child had already started, she called it back again, saying, "Come back, I must tell thee something." The child returned, and when it had come to its mother, she said to it, "When thou goest to the cat, open thine ears, and hear well what she says, and come and tell me!" The child went to the cat, and saluted her, and when the cat arose and came out to it, the hen's child was standing there. The cat asked the hen's child, "Why did thy mother send thee to me?" The hen's child said, "My mother said, I must come and ask thee, 'How early shall we go to the neighbouring town?'" The cat said to the hen's child, "Go and tell thy mother to arise and come at the cock-crowing: for what should eat her?" The hen's child returned

to its mother, and said to her, "Behold, I went to the cat's place where thou sentest me, and am come back." The hen said to her child, "What did the cat say? Let me hear what word she spoke." Her child answered and said to her, "My mother, the word which the cat spoke is this, 'Go and tell thy mother to come to me when the cock crows, that we may go: for what should eat her?'"

Its mother, the hen, said to her children, "My children, lie down in your house: for I have heard what the cat said." The children of the hen obeyed their mother, went, and lay down, and also their mother lay down. They slept their sleep till the cock crew, which when the cat heard, she arose, got ready, and waited for the hen, thinking, "May she come that we may go!" The cock crew the second time, and the cat looked out on the way whence the hen was to come, thinking, "May she come, that we may go!" The hen did not get up at home, and day came on. When it had become day, the cat arose in her house, went to the hen's home, and said to her, "Hen, thou sentest thy child to me, and askedst at what time we should rise up, and I said to thy child, 'Go and tell thy mother to come, when the cock crows, that we may go;' did it not tell thee what it was told by me, that thou art still sitting at home, although it has become day?" The hen said to the cat, "Sister cat, if thou wishest to have me for a friend, I must never get up in my house and come out at night." The cat said to the hen, "What art thou afraid of that thou sayest, 'I will never come out at night?' What is there on the way?"

The hen listened to what the cat said, got herself ready, and called her children, saying, "Come and let us accompany the cat to a neighbouring town!" All the children arose, and when they had set out on their way, the cat went before, and having gone on a little, she seized two children of the hen: and the hen saw that the cat was seizing two of her children. So the hen said to the cat, "Sister cat, we have scarcely set out on our way, and dost thou seize two of my children?" The cat replied, "Thy two children which I took have not strength enough to walk: therefore did I take them to my bosom, that we may go on." The hen said to the

cat, "If thou actest thus, I and thou must dissolve our friendship." The cat replied, "If thou wilt not have a friend, I shall not let thee go home." So, as the hen began to go home, the cat made a bound, and seized the hen's head, whereupon the hen cried for help. All the people of the town heard her, arose, ran, and when they were come, the cat was holding the hen's head tight. When the cat saw the people of the town, she left the hen, ran away, and entered her forest.

There the hen was standing, and the people of the town said to her, "Thou fool, didst thou, a hen, arise, and go to befriend a cat? If we had not heard thy screams, and come to thee, she would have killed thee and carried away all thy children into her forest." The hen said to the people of the town, "God bless you: you have taken me out of the cat's mouth." The people of the town said to her, "To-day our Lord has delivered thee, but for the future do thou no more make friendship with the cat. The cat is too cunning for thee: beware of the cat in future!" — I have heard old people say, that on that day the cats and the fowls dissolved their friendship. This is finished.

2. Fable of a Stork and Toads.

A stork went and laid eggs in a tree, brooded, and hatched young ones. Then she left, and went to seek food for her little ones; but she did not get any food, and all her little ones were crying for hunger: the stork did not know what to do. So she arose one day, went to her friend, and said, "My friend, I am come to thee." Her friend said, "What dost thou want that thou art come to me?" She replied to her friend, "My children are hungry, and I have no food; therefore am I come to thee: teach me a device!" Her friend said to her, "Arise in the morning, go to the brook, and see whether there are toads in it; then come back, and on the following morning go again, and lie down by the side of the brook: stretch out thy legs and thy wings, shut thine eyes, keep quite silent, and lie in one place, till the toads come

out in the morning, and, after seeing thee, go home and call all their people to come, to take thee by the wing and to drag thee away: but don't thou speak to them, be perfectly quiet!"

She listened to what her friend said, and at night she arose, and went to the brook, when all the toads were singing; but as soon as they saw her, they went and hid themselves at the bottom of the water. So the stork went home and slept, and having slept, she rose up early, and went back again to the brook, without being observed by the toads: she went softly, and lay down by the side of the water, pretending to be dead, stretching out her legs, her wings, and her mouth, and shutting her eyes. Thus she lay, till, after break of day, one toad arose, and, finding that it was day, came forth, and saw the stork lying. He went back, and called all the toads, "Come, behold I have seen something dead, lying at the door of our house, and when I had seen it, I came back to call you." So all the toads arose and followed him, and having come out, they all saw a stork lying at the door of their house: but they did not know that the stork was more cunning than themselves. They returned home, called a council together and said, "What shall we do? Some one who came we do not know whence, has died before the gate of our town." All their great men answered and said, "Arise, all of you, go out, drag this dead body far away, and leave it there!" So they all arose, went, and, taking the stork by its wings and legs, dragged it away.

The stork was cunning, she saw them, without their knowing it. They sang, as they dragged her away, "Drag her and leave her! drag her and leave her!" The stork did not speak to them, as they all dragged her away, although she saw them. Now, when they had carried her far away, the stork opened her eyes, which, when they saw, they all began to run away. As soon as the stork saw that the toads had begun to run away, she arose, and pursued them: having overtaken one, she took and swallowed it, and so she went on taking and swallowing them. The toads kept running, but by the time they would have got home, the stork had swallowed them all, one by one. She had filled her bag, and then started on her way home: as soon as her children

saw her, they all ran to their mother, saying, "Our mother has brought us food." When they were come, their mother threw all the toads in her bag down to her children, and her children ate them, so that their hunger was appeased.

The stork arose, went to her friend, and said, "My friend, what thou toldest me yesterdey is excellent: I went and lay down by the side of a brook, and when the toads saw me in the morning, they thought I was dead; they came, dragged me along, and when they had carried me far away, not knowing that I was wiser than they, and thinking that I was dead, I opened mine eyes to look at them; but on seeing me open mine eyes, they all began to run away. Then I arose, pursued them, and when I had overtaken one, I took and swallowed it; and when I had overtaken a second, I took and swallowed it: so by the time they would have reached home, I had swallowed them all, and filled my bag with them. I brought them to my children, and when all my children were around me, I threw the toads before them out of the bag, and they ate them, that their hunger was appeased." She also thanked her friend, saying, "God bless thee: thou hast taught me an (excellent) device."

Thus the stork and her friend devised a plan, and thus they acted to maintain their children, while the toads were sitting in their house. So now, when the toads are croaking in a brook, and they see any one come, they are all quite silent, supposing that a stork is coming. — This fable of the stork and the toads which I heard, is now finished.

3. Fable of a Weasel and his Wife.

The wife of a weasel bore a child, and then called her husband and said, "Seek such clothes as I like, and bring them to me." The husband listened to his wife's word, and said to her, "What kind of clothes dost thou like?" The wife replied to her husband, "I like the hide of an elephant." The husband attended to his wife's wish, arose, and went to a fowl, saying, "Sister fowl, listen, and I will tell thee some-

thing which my wife told me." The fowl replied to the weasel, "Tell me what thou hast to say: I will hear." The weasel said to the fowl, "Sister fowl, yesterday, when my wife had given birth to a child, she said to me that she does not like any kind of clothes, except an elephant's hide: now what shall I do to obtain an elephant's hide, so as to give it to her?" The fowl answered, and said to the weasel, "Stop, and I will teach thee a trick, that thou mayest obtain an elephant's hide: go, call the muck-worm, the fowl, the cat, the dog, the hyena, the leopard, the lion, and the elephant, call them all and ask them, saying, 'Be pleased to come: my farm is overgrown with grass¹⁾,' and when they are come, thou mayest obtain an elephant's hide."

The weasel attended to what the fowl said: he called all whomsoever he liked, and when they were come to him, he asked them, and they agreed to his request, and went home. Next morning the muck-worm arose first, took his hoe and his spear²⁾, and went to the farm of the weasel. Then he stuck his spear in the ground, and began to hoe. The weasel was sitting in the midst of his farm, while the muck-worm hoed, and the fowl came. The fowl having come, she said to the weasel, "Who came before me?" The weasel replied, "Behold, the muck-worm has come, and is at work." As soon as the fowl had seen the muck-worm, she took and swallowed it, and then began to work.

When the cat arose and went to the farm, she asked the weasel, "Brother weasel, who did come before me?" When the weasel replied, "The muck-worm came," the cat asked, "Where is the muck-worm?" and on being told that the fowl had swallowed it, she asked, "Where is the fowl?" The answer was, "Yonder the fowl is at work." The cat went, seized and swallowed the fowl, and then fell to work alone.

¹⁾ This refers to a practice, almost universally prevalent among the Negroes, of working their farms in company. The number of men thus uniting for mutual work is sometimes very great, and on these occasions they are most industrious, so that they do a great amount of labour in a single day.

²⁾ The spear is not used as an agricultural implement; but the sense of insecurity is such among the Negroes, that, in most countries, they do not even go to their farms, without being armed.

The dog arose, and on arriving at the farm, asked the weasel, "Brother weasel, who came before me?" The weasel replied, "The muck-worm came." He asked the weasel, "Where is the muck-worm?" The weasel replied, "The fowl swallowed the muck-worm." He asked again, "Where is the fowl?" The answer was, "The cat has swallowed the fowl." Next question, "Where is the cat?" Answer, "Behold, here is the cat at work." The dog took and swallowed the cat, and then began to work alone on the farm.

The hyena arose, and when he came to the farm, asked the weasel, "Who came before me?" The weasel answered, "The muck-worm came before thee." He asked again, "Where is the muck-worm?" Answ. "The fowl swallowed the muck-worm." Qu. "Where is the fowl?" Answ. "The cat swallowed the fowl." Qu. "Where is the cat?" Answ. "The dog swallowed the cat." Qu. "Where is the dog?" The weasel answered to the hyena, "Yonder the dog is at work." When the hyena saw the dog, he went, seized and swallowed him, and then went, and began to work.

Next the leopard arose, took his hoe, and went to the farm. When he had come and asked the weasel, the weasel said, "The muck-worm came first." He asked, "Where is the muck-worm?" Answ. "The fowl swallowed it." Qu. "Where is the fowl?" Answ. "The cat swallowed it." Qu. "Where is the cat?" Answ. "The dog swallowed it." Qu. "Where is the dog?" Answ. "The hyena swallowed it." Qu. "Where is the hyena?" Answ. "Yonder he is at work." As soon as the leopard saw the hyena, he went, seized, killed, and ate it, and then began to work.

Next the lion arose, took his hoe and went to the farm. When he came, and saw the weasel sitting, he asked him, "Brother weasel, who came first, before me?" The weasel replied, "The muck-worm came." He asked again, "Where is the muck-worm?" Answ. "The fowl swallowed it." Qu. "Where is the fowl?" Answ. "The cat swallowed it." Qu. "Where is the cat?" Answ. "The dog swallowed it." Qu. "Where is the dog?" Answ. "The hyena swallowed it." Qu. "Where is the hyena?" Answ. "The leopard swallowed it." Qu. "Where is the leopard?" The weasel answered to

the lion, "Yonder the leopard is at work." When the lion looked before him, he saw the leopard at work. Then he went, seized the leopard, and, after some wrestling, killed him, upon which he went and began to work.

Next the elephant arose, took his hoe, and went to the farm. — They did not know that the weasel was more cunning than all of them. — When the elephant asked the weasel, "Brother weasel, who came before me?" The weasel replied, "The muck-worm came." He asked again, "Where is the muck-worm?" Answ. "The fowl swallowed it." Qu. "Where is the fowl?" Answ. "The cat swallowed it." Qu. "Where is the cat?" Answ. "The dog swallowed it." Qu. "Where is the dog?" Anw. "The hyena swallowed it." Qu. "Where is the hyena?" Answ. "The leopard swallowed it." Qu. "Where is the leopard?" Answ. "The lion swallowed it." Qu. "Where is the lion?" The weasel replied to the elephant, "The lion is working yonder." The elephant listened to what the weasel said, but did not know that the weasel was cunning. The weasel had made a trap-hole, fastened a pointed pole in it, shut it with a mat, and covered it with earth. The elephant did not see it, so when he went and attacked the lion, and they fought and wrestled, they came near the trap-hole, and the elephant fell in. When he had fallen in, the lion went back to his forest. Then the weasel arose, and when he came to the trap-hole, he saw the elephant in it. As soon as he saw this, he fetched his knife, flayed the elephant's skin, and brought it to his wife, saying, "As thou saidst to me, that thou didst not like any clothes, except an elephant's hide, to-day I bring thee, by the help of God, what thy soul likes: behold, here it is." The wife arose, took the hide from her husband, and also took her children, and covered them with the elephant's hide. At that time was this done by the weasel and his wife.

The weasel's wife had not known, that her husband was more subtle than all the beasts of the earth, nor that he was more subtle than herself; but then she knew that her husband was most subtle. Now it is said of any one who is observed to be subtle: "This man is as subtle as a weasel." — This is finished.

4. Fable of a Jackal and a Hyena.

Once upon a time there was a famine in which every body had to suffer from hunger: there was nothing to eat. One did not know where to go and seek food: all were sitting at home and reflecting. One day the hyena arose, and went to the forest to seek food, and there fell in with a great many monkeys who were bathing in a lake. Then the hyena addressed the monkeys, saying, "My skin is dirty: please to let me bathe with you." The monkeys replied to him, "Brother hyena, God has prepared this lake: come and wash thyself!" The hyena accepted the invitation, followed the monkeys, and so they went into the lake and bathed. As they were bathing, the monkeys did not know that the hyena was come to devour them. The hyena was subtle: he took hold of a monkey, squeezed it into the water, and hid it under the water. The monkeys did not know of it, but having bathed, they went home. When they were gone, the hyena went again into the water, took the monkey which he had killed, and went home.

The monkeys, on their return home, missed one of their number, so their chief asked all his people, saying, "We are all come home, but one of us is not here: whither did he go?" But none of his people knew, so the monkey-chief sat silently down in his house. Then, on the following day, all his people came again to him, and they started to bathe in the lake. When they had arrived at the lake, and the hyena came again to them, they asked him, saying, "Brother hyena, thou camest yesterday to us, and we bathed together in the lake, but on going home we did not see one of our number: didst thou catch him?" The hyena answered the monkeys and said, "When we bathed together in the lake, and all came out again to take our way home, did you see me hold one of your fellow-monkeys in my grasp whom I had killed? or do you see blood on my body? will you charge me with stealing?" The monkeys heard the word of the hyena, and said to him, "Don't come to us any more, we will no more see thee: if we see thee again, we will all assemble, and kill thee."

The hyena listened to what the monkeys said, and went home, and having slept, he arose again the following morning, and, having taken a small stone and concealed it, he went again to where the monkeys bathe. Then, when he had come near to the lake, he hid himself under a tree, so that, as the monkeys came and bathed, he saw them, but they did not see him. He took his stone, watched his opportunity, and knocked one of the monkeys on his head with the stone, so that the monkey fell into the water. Upon this all the other monkeys dispersed and went home. So the hyena went, took his prey, and returned to his home.

Then priest jackal arose and went to the hyena, saying, "Brother hyena, I am come to thee!" The hyena said to priest jackal, "What dost thou want of me?" Priest jackal replied to the hyena, saying, "All my wives and my children are hungry, and have nothing to eat, therefore am I come to thee: please to show me a way how to get food!" The hyena listened to priest jackal's request and said, "Go and sleep in thine house to-night, and come again to-morrow morning, then I will show thee where I obtain food to eat." Priest jackal, attending to what the hyena said, returned home and went to bed, and, on the following morning, he arose and came again to the hyena, saying, "Brother hyena, I come to thee on account of what thou didst tell me yesterday." The hyena, attending to the priest's word, arose, and went before, priest jackal following him, and so they went to the lake where the monkeys bathe. When they had come nigh to the lake, they hid themselves under a tree and waited. Then all the monkeys came to bathe, and as the hyena saw them bathe in the lake, he said to priest jackal, "Brother priest, as thou hast asked me, saying, 'I am hungry,' behold, here I will show thee what I eat: play thou a trick, and, whilst I return and wait in my house, pray thou to God to help thee, and having gone and succeeded in catching (something), bring it to me, that we may divide it, and thou take thy part, and I take my part."

Priest jackal, attending to what the hyena said, arose and hid himself alone; but the hyena arose and went home. Priest jackal being hidden, he saw the monkeys bathe in the

lake. Then he arose, went beyond them, and entered into the water. Now, as priest jackal is acquainted with water, he dived, and came diving to where the monkeys were: the monkeys did not see him, as they were bathing, nor did they know that there was any thing in the water. Priest jackal gently lifted his head out of the water, seized a monkey, held it tight, and drew it under the water. Then, as soon as the water went into the nostrils of the monkey, the monkey died. When the monkey was dead, he seized it, swam far away with the monkey in his gripe, and came out. He then took his monkey, and went to the hyena, saying, "Brother hyena, thou hast done a (great) thing for me: when I was hungry, thou showedst me a place where there is food; I went, and with the help of God obtained the food which thou showedst me: behold, here it is, come, divide it, take thy part, and give me mine!" The hyena, attending to what priest jackal said, arose, took his knife, cut off one fore-leg, and gave it to priest jackal. Priest jackal accepted his one fore-leg of meat, and went home.

Then, on the following morning, he arose again, went to the lake where the monkeys bathe, and hid himself: but the monkeys did not know that he was hidden, and so they all came to the lake. When they had gone in, priest jackal saw them play in the lake. So he dived, and coming to the spot where the monkeys were playing, he watched one great monkey, and seized him. The monkey screaming aloud, all his people ran off. Then priest jackal seized it, tied it, took it upon his head, and went his way home. As he went, priest jackal reflected, and said to himself, as he held his prey in his hand, "The hyena is sitting at home: and I come, kill an animal, carry it to him, and he gets up, takes it from me, and gives me a little, whilst he takes much." So he arose, took his animal, turned from the way to the hyena's house, and went to his own home. The hyena (all the while) was waiting for priest jackal, but saw him not.

The hyena knowing the subtlety of priest jackal, arose, went, and hid himself by the way, where the jackal was to come. The jackal, not knowing of this, took his prey, and was going his way home, when the hyena who was already

in wait, went and met him. As soon as they met, the hyena arose, and stood before him, and the jackal, when he saw the hyena, stood before him, with his meat in his hand. Then the hyena arose and said to priest jackal, "Brother jackal, may no one of the present generation do any good to you*): when I was sitting at home, thou arosest, camest, and entreatedst of me, saying, 'I am hungry, and my wife is hungry, and my children are hungry;' I attended to thy request, called thee, arose, went before thee to the place where food could be obtained, showed thee the place, and having told thee, 'when thou hast obtained the food by the help of God, bring it to me, that we may divide it,' thou wentest on one occasion, obtainedst meat, and when thou hadst brought it to me, I arose, cut up the meat, gave thee thy part, and took mine, and yet, after this, thou to-day goest back to the meat, and when God had helped thee to get it, thou hast left the road to me, and gone the road to thine own home: I have done good to thee, but if thou dost not like the good which I did to thee, thou shalt be prey, and what thou hast taken shall be prey, both of you shall be prey for me, and home thou shalt not go." Thus saying, he seized priest jackal, and they struggled with each other, till priest jackal left him the meat, and ran home. The hyena took the meat, and went home.

Now priest jackal is the priest of all the beasts of the forest, knowing a great many charms. When he had come home, he transformed himself into an old man, and went again to the hyena, and said, "Hyena, dost thou not know me? The man priest jackal came to me, and told me, that thou interceptedst him on his way, and tookest from him what God had given him in the forest, and, after having beaten him, wentest away: thou, dost thou not know priest jackal? dost thou not know, that he is our priest, the priest of all the beasts of the forest? bring out instantly what thou tookest from him on intercepting him in his way, I will take it to the priest, and give him what is his: but if thou wilt not bring it, I will go and call my sons together to tie thee, and to bring thee to me; then I will take thee, and carry thee to

*) viz. the whole tribe of jackals.

priest jackal, and give thee over to him, that he may destroy thee." As the hyena heard the words of the old man, his heart failed him, his whole body trembled, and he did not know what to do, as the old man stood and looked at him. He arose, went into his hole, took the meat which he had taken from priest jackal, brought it out of his hole, and gave it to the old man who was standing there. As the old man accepted the meat, he stood and said to the hyena, "To-day is past: but if in future I am again informed that thou hast touched any thing belonging to a priest, — thou shalt not come out from the hole into which I will then put thee; to-day the matter is over, let me not hear evil tidings of thee to-morrow!" The old man took the meat of priest jackal, left the hyena in his home, and went to his forest.

The hyena was a fool: he did not know that priest jackal, knowing many arts, had rubbed himself with charm-medicines, and turned himself into an old man, and then come to the hyena.

Now, when a hyena and a jackal see one another, they do not draw near: when a hyena sees a jackal, he does not approach it, and when a jackal sees a hyena, he does not approach it. — This fable of a jackal and a hyena, in a famine, which I have heard and told thee, is now finished.

5. Fable of the Weasel and the Hyena.

The weasel and the hyena went and lived in the forest. Once the hyena killed an animal, took it, and came to the weasel, saying, "Behold, I have brought meat: fetch fire, that we may roast our meat and eat it." The weasel arose to seek fire; but when it had gone a little way, and did not see fire, it returned to the hyena, saying, "Brother hyena, as I did not see fire, when I went, being sent by thee, I came back again."

The hyena, on seeing the sun set in the West, thought it was fire, arose, and said to the weasel, "Look after our meat, while I go and fetch the fire." The weasel attended

to what the hyena said, prepared itself, and waited for the hyena. The hyena went towards the setting sun, wishing to fetch fire; but when it had gone, the sun set. Then it returned to the weasel, saying, "Though I went towards the place of the fire, I did not see the fire." The weasel having put all the meat into a hole, the hyena did not see it, and said to the weasel, "Where is our meat? I said to thee 'Wait, whilst I go to fetch fire;' but when I had gone to fetch fire and not seen any, I returned, and having come, I do not see any meat: where didst thou put the meat? let me know it!" The weasel answered the hyena and said, "Behold, two men came out of the forest, took the meat, and put it into a hole: stop, I will go into the hole, and then thou mayest stretch out thy tail to me, and I will tie the meat to thy tail, for thee to draw it out." So the weasel went into the hole, the hyena stretched its tail out to it, but the weasel took the hyena's tail, fastened a stick, and tied the hyena's tail to the stick, and then said to the hyena, "I have tied the meat to thy tail: draw, and pull it out!" — The hyena was a fool: it did not know that the weasel surpassed it in subtlety, it thought that the meat was tied; but when it tried to draw out its tail, it was fast. — When the weasel said again to it "Pull!" it pulled, but could not draw it out: so it became vexed, and, on pulling with force, its tail broke. The tail being torn out, the weasel was no more seen by the hyena: the weasel was hidden in the hole with its meat, and the hyena saw it not.

The hyena went its way, and having set out for its forest, it met two men. On seeing them it rejoiced, and said, "Now I have got meat." So also the two strong men, on seeing the hyena, rejoiced, and said, "Now we have got meat." The hyena went towards them, and they towards the hyena, and having thus met, the hyena arose, but when it began to lay hold on one of the strong men, expecting to obtain him for meat, the strong man did not regard it as any thing, but made fire*), and when the fire had caught the wood and got

*) viz. by quickly rubbing a hard piece of wood on a rotten but dry part of the *kāfi*-tree.

up, the other man arose, and, having gone to the hyena, and the hyena having seen him, he began to attack it, seized one of the hyena's ears, held it tight, tore it off, and laid it on the fire; and having exposed it to the fire a little, the man took the ear again, and ate it, so that the hyena saw the man eat the ear. When the hyena saw this, it said, "Will the man who tore off mine ear and ate it, spare me, if I stay?" and it ran away into its forest.

The weasel said to the hyena, "Come and let us make friendship!" but the hyena was a fool, not knowing that the weasel surpassed it in cunning: the weasel rendered the hyena tailless and earless, and then they dissolved their friendship. So I heard people say. — This is finished.

6. Fable of a Fowl and an Elephant.

An elephant and a fowl had a dispute, saying, "Which of us can eat most?" The fowl said to the elephant, "I can eat more than thou," and the elephant said to the fowl, "Thou fowl art not a mouthful for me, and wilt thou say, that thou canst eat more food than I? Stop, and next morning we will go together to the forest, and then we shall see which of us is he whom eating never satisfies."

The fowl accepted the elephant's proposal, and having slept at home, it arose next morning, got ready, and went to the elephant, saying, "Elephant, behold it is day, get up, and let us go to the forest, to seek food and eat!" The elephant attended to the fowl's word, prepared himself, and so they arose, and went their way to the forest, and on their arrival there both the fowl and the elephant began to eat. Whatever trees the elephant saw, he broke and ate, and whatever tree-fruit he saw, he plucked and ate. The fowl scratched the ground, and whatever insects it saw, it took and swallowed. Both of them sought food for themselves, and ate it, till about noon the belly of the elephant was full and his appetite died:*) so he went, and lay down under a tree,

*) i. e. was appeased.

whilst the fowl whose appetite had not yet died, scratched the ground and sought food to eat.

About two o'clock in the afternoon the fowl arose and went to the elephant, and finding the elephant lying down, it said to him, "Brother elephant, thou thoughtest to surpass me in eating, but when we had begun to eat together, and thou hadst eaten a little food, thou saidst, 'I have enough,' and camest to lie down in the shade: get up and let us seek food to eat, ere it becomes night; then let us go to sleep, and in the morning begin again!" The elephant was vexed, as he heard the fowl speak, yet he arose, and began again to eat. Whatever trees he saw, he broke and ate, and whatever leaves of trees he saw, he pulled down and ate. When it became dark, the elephant's hunger was appeased, and the fowl saw him go and lie down in one place. The fowl still went on scratching the ground, and seeking and eating food; and when the sun had set, it went back again to the elephant, stood, and said to him, "Thou who quarrelledst with me, saying, that thou couldst eat more than I, but who camest in the evening, when I had not yet enough, and saidst, 'I have enough,' and laidst down: to-morrow morning we will again begin to eat together!"

The elephant heard what the fowl said; and having slept, the fowl arose the next morning, and went to the elephant, saying, "Brother elephant, get ready, that we may go to our forest, to seek food to eat!" Then, when the elephant had stood up, he had to move his bowels, and having done so, the fowl saw the elephant's dung; and as soon as it saw it, it went and scratched the elephant's dung, in sight of the elephant. Then the elephant said in regard to the fowl, "To-day it is three days that I have been eating with the fowl, and I have now eaten enough, but this little thing has never eaten enough; and now I saw it even come, as soon as I had dunged, to scratch my dung, thinking that there was food in it: if I and this fowl remain in the same place, it will, by and bye, even eat me up*)."

On that day the elephant and the fowl dissolved their

*) Lit. "it will not leave me."

friendship: the elephant went to the forest, and the fowl remained in the house.

In Bornu, if one goes and makes a farm in the forest, and plants kuskus¹⁾ and guinea-corn, and weeds it, the elephants come to the farm, when they see that it has become food, and spoil it. Now if one sees this, one becomes vexed, returns home, catches a fowl, goes back to the farm, and beats the fowl with the hand till it cries: and as soon as the elephant hears the cry of the fowl, he runs and enters his forest. This is how they do in Bornu, if one has a farm in the forest, and the elephants come to the farm: we have seen it. — Now the elephant and the fowl have dissolved their friendship, and each lives in a place of its own. This is finished.

7. Fable of a Cock and an Elephant.

An elephant and a cock expected to get one and the same girl for a wife. The cock arose first, and went to the girl by day, and when he and the girl had had their talk till night, the cock rose again and went home. Then the elephant, observing that it was night, arose in his forest, and went to the girl. But as he came, he saw the track of the cock, and therefore asked the girl, "Who came to this house to-day?" The girl replied to the elephant, "No one came here: the track which thou sawest on the ground is not the track of any one, except that I had taken a rough broom and swept the house." When the elephant was gone, and the cock came back again to the girl, he said to her, "The footsteps which I see on the ground are footsteps like those of the elephant." The girl said to him, "The footsteps which thou seest on the ground are not the footsteps of an elephant: I put a mortar on the ground, and pounded something."

The cock knew the girl's trick, and did not want to go home; so he and the girl sat together, till the girl made up a dish and gave it to the cock, who ate it, and then lay

^{*)} Kuskus is a coarse, and guinea-corn a fine sort of millet. In Bornu, horses are fed on the former, and the latter is used by man.

down on the bed, and as he lay, he fell asleep. Then the elephant, observing that it was night, rose again, and went to the girl. When he came, he entered the house, wishing to sit down on the bed, but as he sat down on the bed, he sat upon the thigh of the cock who was lying there. So when the cock arose from his sleep, saying, "What has happened?" the elephant was sitting upon his thigh; but on the cock's crying out aloud, the elephant arose and ran into his forest. Then, as the cock arose, he halted; but he went home and prepared a medicine, so that his thigh got well again, and afterwards he arose and went to the forest to watch the elephant, and on seeing him lying asleep, the cock went gently to the elephant, and picked out one of his eyes. The elephant, on arising out of his sleep, missed one eye, and with the other he saw the cock, as he was running home.

Then the elephant went, and sat down, and sent for the lion. The lion having come to him, he said, "Brother lion, as I was lying at home and sleeping, the cock came, plucked out one of mine eyes, and ran home: this is why I called thee: help me, and we will make war, and storm the town of the cock." The lion, responding to the elephant's request, went back to call all the beasts of the forest, and when all his people were come to him, he said to them, "Come, let us go, and help the elephant, for a cock has plucked out his eye, hence the elephant called me, and spoke to me, saying, 'Please, go, call all the beasts of the forest, that we may go and storm the town of the cock.'" All the beasts of the field attended to the lion's request, and went home to prepare themselves to war against the town of the cock.

Whilst they were doing this, the ostrich saw them, and then ran and gave information to the cock, saying, "Brother cock, yonder I have seen the elephant gather together all the beasts of the forest to war against thee: hence I came to tell thee of it; for, as for me and thee, we are one: thou indeed art in the house, and I in the open field, but I am winged and thou art winged, thou art two-legged and I am two-legged, therefore I came to tell it to thee." When the cock heard the words of the ostrich, he thanked him, gave him a blessing, and sent him back again, saying, "Brother

ostrich, be so good as to call all the birds of the forest, whatever is winged, to come and help me." So the ostrich arose, went, and called all the birds of the forest, every winged thing, and brought them to the cock. Then, on seeing all his people, the cock's heart was glad, and he waited with them, till the elephant should levy war, and begin to come to the cock's town.

The lion arose, and said to his warriors, "Who is a swift runner, that we may give him the charm-water¹)?" When the gazelle of the desert heard it, she said, "Is running difficult? give me the charm-water!" The jackal also arose and said to his people, "Any thing connected with running is not hard for me: give me also of the charm-water!" So the jackal also received charm-water. — Then the cock's people arose, and the ostrich went before them, and asked, "Who understands (the use of) the arrow?" The bee answered, "I understand it," and received the arrows. Then the ostrich asked again, "Who understands the use of the spear?" The wasp arose, and received the spears. Next they pulverized some cam-wood²), and filled a small calabash with it, and the question being put, "Who will take this cam-wood?" the vulture took the cam-wood. When the vulture had taken the cam-wood, they took the white head-dress, and said, "Who will take this white head-dress, that we may go to war?" The white vulture said, "I will take the white head-dress," and he took it. Then all the people of the cock prepared themselves, and arose.

When also the people of the elephant had got ready, and stood up, the lion, knowing that he was the Generalissimo, took the lead, and so they went towards the cock's army: but when the lion saw that they were near them, he ordered all his men on one side, called the gazelle of the desert and the jackal, and gave them each charm-water. Then the jackal and the gazelle, holding the charm-water in their hands, ran towards the cock's army, and when they came

¹) This refers to the practice of sending a man to the hostile army, before a battle, to throw a calabash full of charm-water against them, in order to secure a victory.

²) Cam-wood is a red dye-wood, and is also used in preparing charms.

there, they were seen by the cock's men. Upon this the bee took his arrow, marched on, and encountered them. The wasp also took his spear, and followed the bee; so they both went and stood in one place, till the gazelle of the desert, thinking that she was swift, came running with her charm-water, and was about to throw it amongst the warriors, when the bee took out his arrow, and, having shot it into the gazelle's neck, left the gazelle on the spot where the arrow had hit her. The gazelle having fallen, the jackal, considering himself a man, came running with the charm-water in his hand, and as he was about to throw it amongst the warriors, the wasp took his spear, waved it, and cast it at the jackal, so that it hit his face, and the jackal fell down on the spot. Next the lion came forth, he being the Generalissimo, but when he saw that the two men had fallen, he went back again. Then, on seeing their Generalissimo run, all the elephant's warriors began to flee, and when the cock's soldiers saw all the elephant's warriors flee, they advanced, pursued them, and would not cease killing them: the cock's soldiers killed the elephant's whole army, so that only one here and there was left to go home.

When the cock's army had been successful, and were returning home, they became thirsty, and on seeing a lake in the forest, they went to drink water in that lake, and when all the men had drunk, and were leaving again, the hawk, on drinking water, saw an old man of a toad¹⁾, who, having no strength to run, had gone into the lake and hid himself there. On seeing him, he said to the people, "Behold, here is a toad hidden: I will take and swallow him." But the hole-Piri²⁾, observing it, said to the hawk, "Thou hawk, wilt thou, as soon as thou seest him, take and swallow the toad, who, on seeing us, prayed to God, and went into the lake to hide himself there? Thou canst keep no secret: wilt thou expose that man's secret, whose secret God covers? It is

¹⁾ This is a literal translation which we have left unaltered, as well as several other passages that have a strange sound in English, in order to preserve the character of the Original as much as possible.

²⁾ A bird living in holes; see Vocabulary.

not well, thus to trouble one's fellow man: leave him alone, and let us go!"

The hawk left the toad, and having come home, the cock called the ostrich, and said to him, "Brother ostrich, thou hast done a (great) thing for me, may God bless thee: true, thou art a man of the open field, and I a man of the house, but if thou hadst not been, and, when the elephant assembled and brought all the beasts of the field against me, ye had not helped me, — would I now have a word to say?" Thus the cock said to the ostrich, and blessed him.

The toad also went, and told our Lord what the hole-Piri had done for him. Then our Lord called the hole-Piri, and said to him, "As thou hast covered the toad's secret, I also will cover thine*): whereas all other birds have their little ones in the open air above the ground, thou shalt dig a hole and have thy little ones in the hole, so that none may know where they are, nor come to take them: this is the deliverance which I grant thee."

In Bornu, when the people see that any birds have young ones, they take them: but the young ones of the bird "hole-Piri," no one sees and no one takes. — This fable which I heard from Omar Pesami, I have now told thee, and it is finished.

8. Fable of the Rat and the Toad.

The toad said to the rat, "I can do more than thou." The rat replied to the toad, "Thou dost not know how to run; having flung thyself any where, thou stoppest there: this is all thy running; and wilt thou say that thou canst do more than I?" When the toad had heard the words of the rat, he said to him, "If (according to thy opinion) I cannot do more than thou, thou shalt see what I will begin to do to-morrow; and if thou beginnest and doest the same, with-

*) This figurative expression means: as thou hast delivered the toad, I also will deliver thee.

out any thing happening to thee, thou canst do more than I." The rat agreed to the toad's proposal, and waited to see the toad.

The toad prepared himself, and when the sun reached about the middle between the horizon and the zenith, the great men felt its heat, and went to sit down in the shade of a tree. The toad, on seeing this, arose, went to where the men were sitting, and passed through the midst of them: when the men observed him, they said, "Here comes a toad: let him pass, and do not touch him; if you touch him, your hand will become bitter." So no one touched him, and the toad passed through and went home.

Then the toad said to the rat, "Didst thou see me? — Now if thou canst do what I do, arise, and begin to do it: I will see!" The rat, attending to what the toad said, got ready, and the following morning, when the sun had gained strength, and the great men had stood up and gone under the shade of a tree, the rat saw them sitting there, and wanted to do what the toad had done; but when he came to where the men were sitting, and just wanted to pass through the midst of them, they saw him, and then they all took sticks, and sought to kill him: one man, intending to kill him with a stick, struck at him, but did not hit him well, the stick touching him only a little on the back: so he ran away to the toad.

On his arrival, the rat said to the toad, "Brother toad, as thou wentest to where the people were sitting, no one said a word to thee: thou didst pass through the midst of them, and camest home again with a sound skin; but when I went, and they saw me, just as I wanted to pass through them, they all took sticks, and sought to kill me; and one man taking a stick, and striking at me to kill me, our Lord helped me, that the stick hit me only a little on the back: so I ran away, and came to thee. I disputed with thee, thinking that I could do what thou doest: now to-day I have seen (i. e. experienced) something; to-morrow let us begin again, and when I have the experience of to-morrow, I shall be able to give thee an answer." The toad said to the rat, "The things of to-day are passed: to-morrow, when the great men have gone and

sat down under the tree, I will get ready, and when thou hast seen, that, on observing me coming to them and passing through the midst of them, they will not say a word to me, then thou also shalt do what I did." So the rat waited to see the toad.

As soon as the toad saw the great men sitting under the tree, he again began, saying to the rat, "Look at me, as I go to the place where the great men are sitting, with a sound skin: but if, on my return to thee, thou seest the wale of a stick on any part of my body, thou hast spoken the truth, and canst do more than I." The toad got ready, and on coming to where the men were sitting, no one said any thing to him; so he passed through the midst of them, and went again to the rat, saying, "Look at me! Look at my whole body! Canst thou see the wale of a stick? If thou seest one, tell me of it!" When the rat had looked at the toad's whole body, and not seen any wale of a stick, he said to the toad, "Brother toad, I have looked at thy whole body, and not seen any wale of a stick: thou art right." The toad said to the rat, "As thou disputest with me, and maintainest that thou canst do what I do, get up again, and go to where the great men are sitting: and if, on seeing thee, these men do not say any thing to thee, so that I see thee come back to me again with a sound skin, then I know that thou canst do more than I."

The rat, attending to what the toad said, arose, got himself ready, and, when he saw the great men sit under the tree, he went towards them; but, on observing him, they said, "Here comes a rat!" and they every one took a stick, and pursued him, in order to kill him; so he ran away, and as he ran, a man with a stick pursued him, saying, "I will not let this rat escape." The rat ran till his strength failed him: the man pursued him with his stick, to kill him; and having come near to him, he took his stick, and struck at him, with the purpose of killing him; but the stick did not hit him, and God saved him, his time being not yet over, by showing him a hole into which he crept. When the man saw that he was gone into the hole, he went back and returned home. The rat, on seeing that the man had gone home,

came again out of the hole, and went to the toad, saying to him, "Brother toad, I indeed at first disputed with thee, saying that I could do more than thou; but, as for my disputing with thee, thou, in truth, canst do more than I: when the people saw thee, they did not say a word to thee, but when they saw me, they wished to kill me; if our Lord had not helped me and shown me a hole, they, on seeing me, would not have left, but killed me: thou surpassesest me in greatness."

At that time the rat entreated our Lord, and he placed it in a hole, but the toad he placed in the open air. The rat does not come out by day, before any one: as to the time when it comes out, it, at night, stretches its head out of the hole, and when it does not see any body, it comes out to seek its food. As for the toad, it comes out by day and by night, at any time, whenever it likes, it comes out and goes about, not any thing likes (to have, or molest) it: it is bitter, no one eats it, on account of its bitterness the toad is left alone; therefore it goes about wherever it likes. The rat does not come out of its hole and walk about, except at night. — What the toad and the rat did, this I heard and have told it to thee. This fable of the toad and the rat is now finished.

9. Fable of the Lion and the Wild Dog.

The lion said to the wild dog that he did not fear any one in the forest, except these four, viz. tree-leaves, grass, flies, and earth*). And when the wild dog said, "There is certainly one stronger than thou," the lion replied to the wild dog, "I kill the young ones of the elephant, the wild cow, and the leopard, and bring them to my children to be eaten: if I give one roar, all the beasts of the forest tremble, every one of them, on hearing me roar: none is greater than I, within this forest."

*) i. e. dirt.

The wild dog said to the lion, "As thou sayest that thou fearest not any one in this forest, come, let us go, and show me thine house: and I will come and call thee, in order to show thee a place where a black bird comes to eat, as soon as I shall see him again." The lion took the wild dog with him, and showed him his house; and then the wild dog went home.

Next day, when a hunter was come to the forest, the wild dog, on seeing him, went to the lion's house, and said to the lion, "Brother lion, come, follow me, and I will show thee something which I have seen." The lion arose and followed the wild dog, and when they were come to where the hunter was, the hunter had prepared himself: he had put on his forest-garment, had sewn the bill of a long bird to his cap and put it on his head, and he walked as a bird. The wild dog, seeing him, said to the lion, "Brother lion, yonder is that black bird: go and catch him, and when thou hast caught him, please give me one of his legs, for I want it for a charm." The lion attended to what the wild dog said, and went softly to where the bird was; but the wild dog ran back.

The lion went, thinking, "I will kill the bird," but he did not know that, on seeing him, the hunter had prepared himself and taken out his arrow; so as he thought, "I will go and seize the bird," and was come close to the hunter, the hunter shot an arrow at the lion, and hit him. Then the lion fell back, and having got up and fallen down three times, the arrow took effect¹⁾, and he felt giddy. In the same moment the hunter had disappeared²⁾, so that he saw him no more. Then the lion recovered his courage, and went very gently home.

On his arrival at home, the wild dog said to him, "Brother lion, as thou saidst to me, that thou art not afraid of any one in the world, except our Lord, tree-leaves, grass, flies, and dirt: why didst thou not catch that black bird which

¹⁾ i. e. its poison took effect; for the arrow was poisoned.

²⁾ This refers to the universal belief that hunters are able to render themselves invisible, in moments of danger, by the operation of charms and witchcraft.

I showed thee, and bring it to thy children?" The lion replied, "This man's strength is greater than mine." Then the wild dog said again, "Thou saidst that thou fearest no one, except grass, flies, earth, and tree-leaves: thou fearest, lest, when thou enterest the forest, the leaves of trees should touch thee, or lest grass should touch thy body, or lest flies should sit on thy skin, thou also fearest to lie upon the (bare) earth, and thou fearest our Lord who created thee: all these thou fearest; 'but not any other man I fear, within this forest,' thou saidst; and yet I showed thee a bird, the which thou couldst not kill, but thou leftest it, and rannest home: now tell me, how this bird looks." The lion answered and said to the wild dog, "Wild dog, what thou saidst is true, and I believe it: a black man is something to be feared; if we do not fear a black man, neither shall we fear our Lord who created us."

Now, all the wild beasts which God has created, hunt for their food in the forest, and eat it; but as soon as they see one black man standing, they do not stop and wait, but run away. Now the following beasts are dangerous in the forest, viz. the leopard, the lion, the wild cow, the wild dog, and the hyena: but when they see a black man, they do not stop and wait. As for the dispute which the lion and the wild dog had, the wild dog was right, and the lion gave him his right; then they shook hands again, and each went and remained in his own home. — This fable which I heard respecting the wild dog and the lion, is now finished.

10. Fable, showing how Sense was distributed.

In the beginning not one of all the beasts of the forest was endowed with sense: when they saw a hunter come to them, intending to kill them, they stood and looked at the hunter, and so the hunter killed them: day after day he killed them*). Then our Lord sent one who put all the sense into a bag, tied it, carried it, and put it down under a large tree.

*) Lit. "To-day he killed them and to-morrow he killed them."

The weasel saw the man put the bag down, and afterwards went, called the hare, and said to him, "Brother hare, I saw a man put something down under a tree, but as I wanted to take it, I could not: come, let us go, and if thou wilt take it, I will show it to thee, that thou mayest do so." When the weasel and the hare had gone together to where the bag was, the weasel said to the hare, "Behold, here is the thing which I could not take, and for which I called thee here." But as the hare went and attempted to take it, he could not, so he left it and went away.

When he was gone, the weasel went again, took hold of the bag, but, as he attempted to take it, it was too heavy: so the weasel did not know what to do. Then came a pigeon, sat upon a tree, and said something to the weasel: the weasel heard it say, "lean it over, and take it!" and again, "bend it, and take it!" As soon as he had heard this, he dragged the bag along, and thus brought it and leaned it against a tree, and caused it to stand in an inclined position: then, having gone to the bottom of it, he bowed down, put his head to the bag, and, as he drew the bag towards him, it went up on his head; this being done, he pressed himself upon the ground, rose up, and stood there. After this he went his way home, and on putting the bag down upon the ground and untying it, the weasel saw that there was no other thing in the bag, but pure sense.

So he went and called the hare again, and when the hare was come, he said to him, "Brother hare, there was not a single other thing in that bag, but pure sense: God has loved us, so that to-day we have obtained sense; but do not tell it to any body, then I will give thee a little, and what remains I will hide in my hole, till some one comes and begs of me, and then I will give him also a little." So he took one sense and gave it to the hare, saying, "If thou takest home this one sense which I give thee, it will preserve thee: when thou sleepest by day, open thine eyes! then if one comes to thee, thinking, 'I have got meat, I will take it,' and sees that thine eyes are open, he will think that thou art not asleep, will leave thee alone, and go; but when thou goest and liest down, without sleeping, then shut thine eyes, and if one sees

thee, and sees that thine eyes are shut, when he comes close to thee, saying, 'I have got meat, I will take it,' — then thou wilt see him, rise up, and run away into thy forest: this one sense will be enough for thee; but what remains I will keep in mine own house." The hare took his one sense, and went home.

Now if one sees a hare lying with his eyes open, it sleeps; but if its eyes are closed, it is awake, and does not sleep. By this one sense which it has got, the hare is preserved.

The weasel took all the sense that was left, and hid it in its house. The weasel surpasses all the beasts of the field in sense. When you see the weasel, and say, "There the king of sense has come out," and drive it before you, saying, "We will catch it," it runs into its hole; and if you begin to dig up the hole, it comes out behind you, and runs till you see it no more. This is why, now, if one sees a weasel, one calls it 'the king of sense.' Amongst all the beasts of the field he distributed sense only little by little, and this is what they now have. — This word, showing how sense came abroad in the world, and the meaning of which I heard, is now finished.

11. Fable, showing what employment our Lord gave to Insects.

All the insects assembled and went to our Lord, to seek employment. On their arrival, they said to our Lord, "Thou hast given every one his work: now give us also a work to do, that we may have something to eat!" Our Lord attended to the request of the insects, and said to them, "Who will give notice that to morrow all the insects are to come?" The merchant-insect*) arose, and said to our Lord, "The cricket can give notice well." So our Lord called the cricket, and said to him, when he was come, "Go, and give notice

*) See *pátkēma* in the Vocabulary.

this evening, when the sun has set, that to-morrow morning all the insects are to come to me, for I wish to see them."

The cricket, obeying our Lord's command, went back to his house, waited till evening, till the sun set, and as soon as he had seen the setting of the sun, he prepared and arose to give notice. So when the cricket had given notice till midnight, our Lord sent a man to him, saying, "Go and tell the cricket, that there has been much notice, and that it is now enough: else he will have the head-ache." But the cricket would not hear, he said, "I am out, they will see me": so he went into his hole, stretched only his head out, and began again to give notice. The cricket went on giving notice, till the day dawned; but when it was day, he became silent, and stopped giving notice. Then all the insects arose and went to the prayer-place of our Lord, the merchant alone being left behind. To all the insects who came first, our Lord gave their employment, which they all took and went home.

Afterwards also the merchant-insect went to our Lord, and our Lord said to him, "To all thy people who came before I have given their work, and they are gone: now what kept thee back, that thou camest to me last?" The merchant-insect replied to our Lord, "My bags are many, and on the day when I took my bags, and bound them up in my large travelling sacks to load them upon mine asses, then my people left me behind, and came to thee first." Our Lord said to him, "All other employments are assigned: the people who came first, took them and went away; but stop, I will also give one to thee: go, and having arrived at the entrance of the black ants, where are a great many ant-heads, when thou seest these many heads of the black ants, take them, and fill thy bags with them; then load thy bags upon thine ass, carry them to market, spread mats there, and sell them!"

So the merchant-insect obtained his employment, drove his ass, arose, and went from our Lord, picked up ant-heads at the entrance of the black ants, loaded his ass, and went his way to the market. As he went, the ass threw off the large bag. Then, he alone not being able to lift the bag, he called people, saying, "Come, be so good as to help me:

let us take the sacks and load mine ass!" But not any of the people would do so. Then the little red ants¹⁾ came after him; and when they were come to where he was, he said to them, "Please, come and help me to load mine ass!" The little red ants said to the merchant-insect, "We will not help thee for nothing." The merchant-insect said to the little red ants, "If you will not help me for nothing, then come and help me, and when I have come back from market, I will pay you." The little red ants helped him to load his ass, and the merchant-insect drove his ass to the market, put down his sacks in the midst of the market-place, prepared the ground, spread his mat there, and having sold his ant-heads, he bought his things, and the market-people began to disperse.

Then the merchant-insect started on his way home, and as he went, the little red ants saw him, and said to him, "Father merchant, give us what thou owest us!" The merchant, however, refused them their due, and went on on his way. Now as he went, he got fever, so that he sat down under a tree, tied his ass fast, and took off the sacks from his ass's back. As he sat there, the fever overpowered him, and he lay down. On seeing him lying, the little red ants assembled, and came to him. Now the fever was consuming the man's²⁾ strength, and when the little red ants saw this, they assembled together, and killed the man.

There was one insect who saw them kill him, and he ran to our Lord, and said to him, "All the little red ants assembled together, and killed a man in the midst of the town, that I saw it." When our Lord heard what the insect said, he called a man, and sent him, saying, "Go and call the little red ants which kill people, and bring them to me." The messenger arose, went, called all the little red ants, and brought them before our Lord. On seeing the little red ants,

¹⁾ These are so small as to be scarcely perceptible. They are very troublesome in Sierra Leone, as, from their minuteness, it is almost impossible to shut them out from any place where there is something for them to eat. I have often seen them march across the water, in order to get at my sugar-glass, which was standing in a large plate filled with water.

²⁾ i. e. merchant-insect's.

our Lord asked them, "Why did you kill the man?" The little red ant answered, and said to our Lord, "The reason why we killed this man is this: when he went to market, and his ass had thrown off the sacks, those sacks were too heavy for him to take alone, so he called us, and when we came to him, he said to us, 'Please help me to take my large bag and load it upon mine ass, that I may go to market, and when I have sold my things and come back again, I will pay you.' Accordingly we helped him to load his ass; but when he had gone to market, and sold all his things there, we saw him on his return home, and went to him, to ask him for what he owed us; but he refused it, drove his ass, and went homewards. However, he was only gone a little (while), when he got fever, sat down under a tree, tied his ass fast, took off his sacks, and laid them down: and on the same spot where he sat down, the fever overpowered him, that he lay down. Then, on seeing him lying, we went, assembled ourselves, and killed him, because he had refused what he owed us." Our Lord gave them right.

Our Lord said to the merchant, "Thou goest to¹⁾ market, till thy life stands still." — Our Lord said to the cricket: "Do thou give notice, whenever it is time! This is thy work." — Our Lord said to the little red ants, "Whenever ye see any insect unwell and lying down in a place, then go, assemble yourselves, and finish²⁾ it."

Now, the cricket begins to give notice, as soon as it is evening, and does not keep silence in its hole, till the morning comes: this is its employment. — The merchant has no farm, and does not do any work, but constantly goes to market: this is its employment, given to it by our Lord. — The little red ants, wherever they see an insect unwell and lying down, they go and assemble themselves against that insect, and, even if that insect has not yet expired, they finish it: this our Lord gave to the little red ants for their employment.

I have now told thee the fable of the insects which I have heard of Omar Pesami. This is finished.

¹⁾ Lit. "thou followest the market."

²⁾ i. e. kill.

12. Fable of Serpents.

The mother of the serpents is the alligator: the alligator was big with eggs, and, having laid them, hatched the Kulutshi-serpent for her child. When the Kulutshi-serpent grew up and laid eggs, she hatched the Abr-serpent for her child. The Abr grew up and laid eggs, and when it came to the hatching, she hatched the Gangu for her child. The Gangu grew up and laid eggs, and when it came to the hatching, she hatched the Fushi-serpent for her child. When the Fushi serpent was grown up, she hatched the Rokodimi for her child. The Rokodimi grew up and laid eggs, and, when it came to the hatching, she hatched the Tshibato-serpent. When the Tshibato-serpent was grown up, she laid eggs, and hatched the black serpent for her child. The black serpent having grown up, she hatched the Komontugu for her child. When the Komontugu was grown up, she hatched the Shergo for her child, and then, when the Shergo was grown up, no other serpent was born afterwards. They all made their town in the same place, and remained there: each hunted his own game, and ate the food of his own mouth*), and none spoiled any thing belonging to the other: they all remained in their own home.

The Abr-serpent said one day, after night had set in, "I will go after prey," and then went, and stretched itself out in a forest, and lay down in the middle of the way. Then a man arose in his house, and wanted to go to the forest to seek for food; but as he went along on the way, it was night, so that he could not see any thing lying in the way; the Abr which was lying there, saw him; but he did not know that the Abr was lying there. As he proceeded on the way, he trod on the tail of the Abr which was lying there. The Abr being bruised, felt pain, and then turned round and bit the man with its teeth. Upon this the man cried out aloud, so that the people of the house heard him, and ran to where he was. When they came, they saw the man lying, and the

*) i. e. of his own taste, or such as he liked.

perspiration running from his whole body. They asked him, saying, "Man and father, what did happen to thee? thou art a great man, and yet criest out aloud, and as we came to thee, on hearing thy screams, thou wast lying here, and thy whole body wringing with perspiration." He answered and said to the people of the town, "I was on the way, and went to seek food for myself, and, as the night was dark, I did not see the Abr which had come and was lying stretched out in the middle of the road; but it saw me, and as I went and trod upon it in the way, it said to me, 'Thou hast trodden upon my tail,' and bit me with its teeth." His people rose, went, sought medicine and brought it, and gave it to him; but when he drank the medicine, it had no effect: the teeth of the Abr are bad, they killed the man. Then the people of the town took the man, carried him away, and buried him.

After this the people of the Abr¹⁾ went and sat down, and called the Abr. When the Abr arose and went to them, they said to the Abr, "Thou Abr hast brought us into disrepute²⁾: we thought that all of us whom our mother has borne, both small and great, should all abide in one place and support ourselves, and so also we abode, and there was none who offended³⁾ the other; but thou gottest up, and wentest at night to lie down in the midst of the road, and when a man came to seek something to eat, and did not see thee lying stretched out in the middle of the road, thou saidst, 'he has trodden upon my tail,' and didst bite and kill him; by thy killing him thou hast brought us all into discredit, so that we shall be killed wherever they see us: now what shall we do?" — The Abr said to his people, "I will go and entreat God to hide us all; I have done a wicked thing, but please to wait for me, while I go to our Lord to entreat him, and when he has heard my request, I will come again and tell you." The people attended to what the Abr had said, and sat down to wait for him.

¹⁾ The people of the Abr mean his relatives, i. e. the other serpents.

²⁾ Lit. "hast spoiled our name."

³⁾ Lit. "spoiled the heart of."

The Abr arose, and went alone to our Lord, and said to him, "I have done an evil thing: thou didst create all the serpents, and, on creating us, didst not tell us, "Go and do evil things!" so we all made our town, and abode in one place where every one went, caught his food and ate it, and none did any harm to the other, but we were all maintaining ourselves, till, when I arose at night to go and seek my food, I stretched myself out, and lay on the road. Now, when a certain man arose to seek food for himself, and met me lying on the road, he did not see me, as it was dark, and trod upon my tail, and as soon as I felt pain, I turned myself and bit him with my teeth. Upon this he cried for help, and when the people of the town heard his cry and came running, my teeth had taken effect¹⁾, and he was lying (on the ground). The people of the town went to seek medicine, but on bringing it, and giving it him to drink, the medicine had no effect on my bite²⁾; for my bite is bad, but I did not know it: if I had known that my teeth, on biting a man, would kill him, I would not have bitten this man with my teeth: I have done an evil thing, but please to hide us all, for if thou wilt not hide us, the people of the world will kill us, as soon as we are seen by them."

Our Lord heard the Abr's request, and said to him, "I have heard thy request, but do no more ill in future! what thou hast done is past, and now I will hide you all: when the days which I have counted and given to a man³⁾, are over, I will disclose him from the place where I had hidden him, and the people, on seeing him, shall kill him; but it is not the people who will kill him, that do it, but I kill him; on the day when the time which I have counted and given him is over, I will expose him, and he shall be killed. To-day I hide all of you, ye serpents: even if you live in the same place with a man, he shall not see you; on whatsoever day any of you is seen, then his time which I have counted

¹⁾ Lit. "had caught him."

²⁾ Lit. "my teeth did not hear the medicine."

³⁾ i. e. to a serpent.

and given is over; but so long as any one's time is not over, no man shall see him."

On that day our Lord hid the serpents; and if he had not hidden them, so that the people of the world could see them with their eyes, they would already have been all killed: therefore our Lord hid them. It is said that on the day a man sees a serpent, its time is over. — This account of serpents, as I have heard it, is now finished.

IV.

HISTORICAL FRAGMENTS,
 OR,
 NARRATIVES, RELATING TO THE NATURAL AND
 GENERAL HISTORY OF AFRICA.

1. An Account of Serpents.

In our country there are many serpents: some lie exposed, some in holes, some on trees, some in houses, some within lakes, some within wells. They have all a place of their own.

The Kulutshi-serpent is the largest of them, and lives in the forest. When cattle are carried to the pasture, to where it is lying, and it sees a cow, it rises, goes, seizes the cow, winds itself round her, and, stretching itself, breaks all the bones of the cow; but when it swallows the cow, and the cow's head is horned, it cannot swallow her beyond the neck, and then holds the head at its mouth, whilst it is lying in one place. It never rises from the place where it lies, till the head is rotted off. It may be that it lies two mouths in the same place, ere the cow's head is decayed at its mouth; but it must be fallen off, before it rises and seeks another.

When it seeks food, and a hunter sees it, he goes, sits down before it, and stretches out his legs towards it. The serpent, thinking, "I have got food," takes the hunter's legs and swallows them; but when the hunter sees this, he draws his knife, sticks it in, and rips the Kulutshi up on one side: as it swallows the legs, the hunter rips it up, and when he has cut it open half its length, the hunter takes his legs, runs far away, and hides himself. When he is hidden, the Kulutshi, feeling the pain from*) the knife, begins to fight and to struggle by itself: getting held of a tree, it thinks, "I have got the

*) Lit. "of."

man," winds itself round it, and breaks it, till, on seeing nothing more, and its strength being exhausted, it falls down and dies. As soon as it has died, the hunter comes back to it, and perceiving it to be dead, he goes and calls people, and when they are come and see that the Kulutshi is dead, they draw their knives, skin it, and carry both its hide and its flesh home. Then they take the hide to give it to some great man of the town, and its meat they eat. Its hide is large, and comes near, in size, to a cow-hide. This is how they deal with the Kulutshi in Bornu.

The Kulutshi never comes into houses, but lives in the forest. Its length will reach to about two fathoms, its thickness to that of two men, and its head to the size of a caldron used in cooking. Its skin is speckled, it has no teeth in its mouth, and its flesh is as white as that of fowls. It surpasses a swift horse in running: when it pursues a rider who is galloping with his horse, it flings itself along, so as to fall down again beyond the horse; then, if the man, on seeing it, is cowardly, he does not go near it, but if the man, on seeing it, is courageous, he comes, pierces it well with a spear, and then runs, climbs upon a tree, hides himself, and looks at it. It fights a while, and, not seeing any one, returns, rolls itself up, and lies down in one place. If the spear did not kill it, it rises again from where it lay, seeks beasts of the field, and devours them. It never eats a man: if it kills a man, it leaves him on the spot where it killed him.

Sometimes the Kulutshi goes and climbs upon a tree in the forest, and lies there; at other times it tears up grass on the ground, spreads it, and, rolling itself up, lies upon the grass. If it has not swallowed a cow, it does not remain long in one and the same place: only when it has got and swallowed a large animal, it remains long in the same place. If it has not swallowed a large animal, it never remains a month in one place, so that when thou hast seen it to-day, and goest back to the same place to-morrow, thou canst not see it again. — This is the way of the Kulutshi, as I know it.

The Abr-serpent has a spotted skin, is a fathom and a half long, and of the thickness of a thigh, it has a head

like a fist, and a short tail. When it lies down any where, it rolls itself up; sometimes it does not rise from the same spot for three months. It does not easily bite¹⁾: if one does not see it in walking, and treads or stands upon its head, it does not mind it²⁾; but if, in walking, you tread upon its tail, it bites and kills you: it does not like to have its tail trodden upon.

It never has young ones twice: when it is big with young and is far advanced³⁾, it stretches itself and lies down its whole length, upon which the young ones inside of it bore through every part of its body⁴⁾, and come out from within their mother; and when this is done, their mother rises no more from that place, but dies. The great men say, that the Abr never at any time brings forth twice.

When it enters a house where there are people, and they see it, they call a very old woman who has lived well in holiness: and when she comes, and entreats the Abr, it arises, comes out of the house, goes its way, and lies down in the forest rolled up. If you see it lying, and are not afraid, you may take earth from underneath it with your hand, without its troubling you. If you take this earth, and bring it to the people who understand it, they use it for making a charm against serpents.

How many years the Abr-serpent lives, before it dies, I do not know. The old people say that, when it is grown up, it never gives birth twice, but that all is over with it on the spot where it gives birth for the first time. They also say, that the young ones of the Abr are so many, that if our Lord would not let them die, so that they were all to grow up,

¹⁾ Lit. "its mouth is heavy."

²⁾ Lit. "it does not speak to thee, or does not rebuke thee."

³⁾ Ali Eisami is well aware that the other serpents lay eggs, instead of bearing young ones; but he expressly asserts that the Abr makes an exception to the general rule of procreation amongst the serpents, by bringing young ones into the world. — Without at all wishing to account for, or to vouch for the accuracy of, his statements, it seems to me that his description of the strange accouchment of the Abr only denotes an internal hatching which synchronizes with the moment of laying.

⁴⁾ That the *ngaso* of the text must be thus rendered, I know from a special explanation by Ali Eisami.

no one could put his foot upon the ground: none can count their number, except our Lord. — This is what I have heard regarding the Abr-serpent.

The Gangu-serpent is not quite a fathom long, in thickness it is almost, and in colour quite like the Abr. When it rises and comes to a house where people live, it rolls itself up, and lies under the bed, without the master of the house knowing it. At night, when the woman has made the bed and lain down with her husband, the Gangu-serpent arises, gets upon the bed, rolls itself up, and lies right between the woman and her husband, whilst they are ignorant of the serpent lying between them. In the morning, when they get up, the serpent has rolled itself up in the clothes. The woman, desiring to go out, will take her clothes¹⁾ and dress herself, but on drawing on the clothes, she sees the serpent in them. As soon as she sees it, she cries out aloud, so that her husband who was still asleep, hears her, and when he rises up, there is the serpent rolled up upon the bed. If the man who sees it is cowardly, he runs away, but if his heart is firm, he does not run. Every one knows the Gangu to be harmless. — When it sees a hen on her eggs, it goes, takes the hen upon its head, digs up the ground under the eggs, and lies there, rolled up, so that the hen, on brooding again on her eggs, does not know that there is a serpent underneath. Neither does the owner of the fowl see and know that there is a serpent underneath, till the time comes for the hen to hatch, when, after she has hatched and taken away her chickens, the owner of the hen arises, takes his broom, comes to where the hen was, and sweeps away the egg-shells, and then sees the serpent lying underneath. If the man has a firm heart, he is not frightened, but if a cowardly man sees it, he takes a stick, and wants to kill it; but if another man sees him, he prevents his doing so: the Gangu serpent, on being seen, is never killed. It never lives by itself, but always where there are men. It does not frighten men: it is said that the

¹⁾ The apparel of woman not being sewn up into garments, but loosely slung around the body, is also used as a covering at night.

day on which you see it, is most lucky. The front of the Gangu serpent is quite white¹). — This account of it is finished.

The Komóntugu-serpent is harmless. When thou seest it come to thine house, it is not for nothing: it came because it saw something. If the Komontugu is seen entering a house where there is a woman, that woman is not empty: the women having become with child, that is why it comes to her house. When old people see this, they know it.

In the dry season it lives in towns. Its length is about one fathom, its thickness is like a wrist, and its colour yellow.

When the sun shines upon it in the dry season, and it sees any one walk on the way, it winds itself round his legs; even if it sees a little child walk, it winds itself round it. Then, when the child screams, and the people who hear it run to where the child is, and see the serpent wound round its body, — any courageous man takes the child and carries it to a cool place, when, on putting it down, the serpent unwinds itself from the child, and leaves it, on having got to a shady place: it never bites a man.

We know the Komontugu serpent: in Bornu I heard the old people say, that when the Komontugu serpent has become big, it turns into a Tshibáto. — This is what I know of the Komontugu serpent.

The Tshibato-serpent is a felon. They say in Bornu, that it is not good, but that it is an evil omen²). If one is going to a neighbouring town, and sees it on the way, one does not go on that occasion, but returns home: one does not like to see it, an account of its evilness. Its length is about a fathom and a half, its thickness like the calves of the legs, its head like a little calabash: it is very black, but its neck and its eyes are red like fire, or like blood.

If it sees any one, it spits spittle into his eyes, and if it touches the eye, it makes it blind. If it sees a man and

¹) This may also mean that to see a Gangu serpent is a most fortunate circumstance.

²) Lit. "that is has a black front."

bites him, and they give that man medicine to drink, he does not vomit: it kills him.

If, in a house, it sees a hen on eggs, it comes, takes and swallows all these eggs, and afterwards bites the hen with its teeth and kills her. If, on seeing it, people come with sticks to kill it, it stands up for a fight, and then one cannot kill it, except a man stand up firm; for it rises, fastens its tail in the ground, and stands up like a man. After this, it distends its head¹⁾, and if you are no man, but are afraid of it and run away, it will never leave you: if you run away, it will fling itself and fall down before you, and if, on seeing it fall down before you, you turn to another side, it also will turn to the same side to which you turn: if you do not stand up, it will bite and kill you. On seeing it, people watch it, and, when they knock its head with a stick, they kill it.

When they have killed it, they cut off its head, and when the people who poison²⁾ arrows see it, they take it from you, and mix this with their poisonous plants; then, when they have cooked it, every one who has arrows goes to them with his arrows, to have them besmeared. On their giving your arrows back to you, you take them home, turn them out of the quiver, and carry them to dry them in the sun; and in the afternoon, when they are dry, you go, take them, put them back in the quiver, cover them, and hang them up by the fire. Then, as soon as you see that war is begun, you take your arrows, go to war, and whatever you shoot in battle with those arrows, will no more take and move its foot from that place, but will die there. — This is why they say, that what comes after the Tshibato serpent³⁾ is black.

If, on going any where, you see the Tshibato in the road, and you will not turn back, but proceed to where you wanted to go, you will not have any luck there: thus they say, as I also have experienced. One day the son of a Prince called my father, to come to his town, and to pray to God for him.

¹⁾ In this attitude its head is said to become more than twice its usual breadth.

²⁾ Lit. "cook."

³⁾ Lit. "the Tshibato-serpent's front," i. e. what takes place in front of, or after seeing it.

My father arose and called me early in the morning, and I called a youth who was my friend, and so, as we three were going to the nobleman's town, and saw a Tshibato in the road, my father said, "Let us go back! our going of to-day will not be successful, as we have seen this villainous serpent: let us go back, I shall not go to the nobleman till to-morrow." So we turned back, and on coming home, he called me and said to me, "Whenever thou goest any where, and seest this villainous serpent, do not go on: it is villainous, and an evil omen. Thou art a young boy, and I tell it to thee: if thou dost not attend to what I say, thou wilt see it on growing up."

Once I took a sickle, and went to cut reed-grass, and as I cut it, I heard something cry: I arose, and as I stood, something cried like a goat, which I had no sooner seen, than I began to run away; but as I ran, it pursued me, till we were come together to where I saw a Pulo tending his cows, when I ran right amongst the cows: as I passed on, the villainous fellow ¹⁾ at my back left me, when it saw the cows, dispersed all the cows of the Pulo, and bit and killed one of them. When I came home, I was taken ill, and very nearly died ²⁾. I was lying three months, and my mother and hers did not expect me to recover. — This is what I experienced that the Tshibato serpent did.

A little boy having once gone for wood, a Tshibato saw him on the way; then the boy ran, whilst the other boys saw him, without, however, seeing, that he was pursued by something. It ran till it overtook the boy, and then bit him, so that he fell down. When he had fallen down, he cried for help, but on the other boys coming to him, his strength had failed him. One of the boys ran to our house, and told it to us: but when we came to where the boy was, he was lying there, unable to get up. We took the boy and brought him home, and then a man who knew about medicines brought his medicine, and gave it to the boy, but when the boy had drunk it, he could not vomit: it killed the boy in that place, and we took and buried him. — This is something which I witnessed that the Tshibato serpent did.

¹⁾ i. e. serpent.

²⁾ Lit. "and little was left to death, ere I recovered."

Therefore the great people say that it is a felon: when it has bitten any one, the bite never yields to*) medicine; although all the doctors should come, they do not know a medicine for it: not any one knows a medicine for it. All are afraid of it. The great men have changed its name: they never call it Tshibato-serpent, but only "the villainous felon," on account of its evilness. — Thus much as I know of the Tshibato is now finished.

The Rokódimi-serpent is lizard-like, and goes into holes which it digs. If it wants to do mischief, it goes and lies on the road by night, and when it sees any one walk on the road, it lies upon its back, in front of the man, in order to bite him with its teeth. When it has bitten one, it leaves him there, and goes into its hole, and there it says, "Did I not get and bite the man, as I do not hear any screaming till now?" The fact is, that if it bites one, no medicine can help: it takes away a man's life instantaneously.

The Rokodimi-serpent does not come out of its hole during the rainy season; but when the rainy season is passed and the dry season has set in, then it comes out. Every one who goes out by night, rubs his feet with onions: when it smells the onions, it does not come to one, for it does not like the smell of onions. Therefore, when you go any where in Bornu, by night, you first take onions, chew them, and rub them over your feet on account of the Rokodimi; for you cannot see it by night, as it is so small. When, on seeing you, it awaits you, lying upon its back, and you come to where it is, it smells the onions, gets up, and runs away. As soon as you see it run, you take a stick, and kill it; but if, in doing so, you do not cover your mouth and your nostrils, its smell, which is very disagreeable, will enter in your nostrils and give you an illness. When you have killed it, you take it and bring it to a hunter, and he gives you much copper-money for it. He takes it to the forest, and boils it with the proper plants, to make his arrow-poison. Having made it, he takes his arrows, and whatever beasts of the

*) Lit. "never hears."

forest he sees and shoots with them, they never run far, but fall on the spot.

This Rokodimi-serpent is little, and yet is more hurtful than those great ones. It is disagreeable. Its length does not exceed one span and the two joints of the middle finger; its thickness does not exceed that of the wrist, and its head is not larger than that of the Gabrga*)-lizard. Its tail does not exceed a span, it has four legs, and its skin is marked with square red spots. — This much as I know that the Rokodimi-serpent does, is now finished.

The Shargo-serpent is a domestic serpent, and does not live in the forest. Its skin is striped black and white: it is beautiful, and if you see it and it sees you, it does not run away. When it is caught, and you bring it to great people, they give you an upper garment for it. They take a cord and tie it round its waist, to look upon it on account of its beauty. Afterwards they loose the cord, and, on being let loose, it goes about there, gets upon fences, and lies there. In lying, it does not roll itself up, but lies down its whole length. It never bites any one, though it is in the town: therefore they let it live, because of its beauty.

It attains the length of half a fathom and the thickness of a thumb. This is a description of the Shargo: I have seen it, it never does harm. They call it Priest-serpent, on account of its harmlessness.

The green serpent lives in the forest. If thou goest to the forest to cut wood, it lies on the wood; but, on looking upon it, thou dost not perceive it, because its skin is similar to the leaves of trees, till, on mistaking it for wood, thou takest it with thine hand, whereupon it moves, which when thou seest, thou art frightened and lettest it go, after which it runs away.

It does not easily bite: if it bites any one, he must have done something bad; if a man who does not do evil seizes it,

*) This is a large kind of lizard with a red head which it moves up and down in a peculiar manner, when standing still.

it does not bite him. But whenever it bites a man, say the great people, there is no medicine for it: it surely kills that man. The green serpent is in thickness, in length, in its tail, in its head and in every thing like the Shargo, except that its skin is different from that of the Shargo: the Shargo has a striped skin, and this has a green skin. Therefore they call it "the green serpent" in Bornu, and every one understands it, when it is called thus.

The black serpent is a felon: it is small, but its name is great. It goes into deep wells; but if any one goes in to clean the well, its eye does not see him within the well, so that the man, on seeing it, may take courage, stand up, seize it, and cast it into the bucket, to have it killed without¹⁾; for in Bornu one does not kill it within the well. This black serpent is small, but the reason why the great men say, that, although it is small, it yet has a great name, is this, that its mouth is indeed heavy, and it does not soon bite a person, but if one's days are full and it bites one, it yields to no medicine. Its skin is beautiful to look upon: as black as your ink. This black serpent which I have seen, does not often frighten people: it may be that you will not hear its name for three years connected with mischief²⁾; but if it wants to do mischief, and one treads upon it, without seeing it, it will bite that man, and not leave him alive, say the old people. No one knows a medicine against the teeth of this black serpent, except God. — This account of the black serpent, as I know it, is now finished.

2. An Account of the Locusts.

There are many (kinds of) locusts in our country, each of which have peculiarities of their own: therefore listen, as I give an account of them separately.

¹⁾ Lit. "that they may take it out and kill it."

²⁾ Lit. "its name as one of evil."

Let us begin with an account of the Kaman-locusts. They never come in the dry season, but when the rainy season has set in, and when the millet is being weeded which, after having been planted, has come out and grown a little; and, when they come, they rise in the West, and go towards the East. On the day when they rise, they have the appearance as if a thunderstorm of God*) were rising, and as soon as they are seen, every one prepares himself to go to his farm. When they come, they darken the whole sky, that it becomes as night, and the whole world is pitch-dark. Every one is on his farm, and breaks off branches from the trees to drive them away. If you do not drive them away, and there is millet where they settle down, they will not leave a single stalk: therefore every one is on his farm, to drive them away. Even if you drive them, they do not (often) mind it; there may be too many of them to be driven away. When the sun sets, then they settle down: by night they do not march. When you have seen them settle down, you sleep, and then, as soon as the cock crows, every one gets up to prepare himself for the place where they have settled down: all go, both the woman and the children, and every great man, to gather them, for by night they cannot see. You collect them till day dawns, for when the sun rises, they get up: where they have spent the night once, they never spend it a second time, but march on farther. No one knows the place where they are going in the East.

At the time when they are come, every one gathers them in large quantities. When we have gathered them and brought them home, we take a large pot, and put it upon the fire, and then put them into the pot, and blow the fire underneath it. As soon as they feel the fire, their life goes out, upon which we take the pot from on the fire, and put it down upon the ground. Then we take mats, empty them upon the mats, and dry them in the sun. When they are dried, we pluck their wings and throw them away, and then we gather them

*) A storm of God means a very great and terrible storm, in which God manifests his power more than usually. In the same manner the Hebrew language calls great oaks, or mountains, oaks or mountains of God.

together, carry them, and heap them up in one place within the house. At any time we may like to chew them, we take a few together, put them into a pot, and fry them in salted water, and when we have fried them, this is what we eat¹⁾.

They do not always come to Bornu: when they have come one year, it may be ten years ere they come again. In the year they come, there also comes a famine: when a famine comes, it is because, when they come, they neither leave guinea-corn, nor kuskus, nor beans. Therefore in the year when they come, a famine also happens, say the great people. As they get up in the West and march toward the East, they never spend two nights in any town they may reach, but only one, and then they march on: such is their march. We have never heard of the place where the Kaman-locusts are said to go and remain in the East. — This is a description of the Kaman-locusts which mine own eyes have seen in Bornu: when I saw them, I already had my senses, but I never saw them any more, till I was lost from Bornu.

The Difu-locusts never come to Bornu till the cold season. On the day when they came, and we, the school-boys, were all sitting and reading by a fire which we had lighted in the school, the Difu-locusts, on seeing the fire, came and fell down before it. When we, the school-boys, saw them, we took them, and threw them in the fire, to roast and chew them. On the day when the Difu-locusts come, the people all know it: when the people hear one after another fall against the fence²⁾, every one knows that on that day³⁾ the Difu-locusts come and settle down. Then all the people prepare to go to bed, and early in the morning, when the cock crows, every one gets up, and he who has a basket, takes his basket, he who has a bag, takes his bag, and he who has a sack, takes his sack, and they all go to the forest. The Difu-locusts are all up upon the trees, so when you go, you climb upon the trees, and gather them. When they come in the

¹⁾ viz. principally, or as our staple article of food.

²⁾ To every native house a fenced-in yard is attached.

³⁾ Lit. "to-day."

cold season, they have no strength at night, for the cold of Bornu is severe¹⁾. They fear the cold, so that, when they settle upon the trees, and it gets cold for them²⁾, we may gather them, and they have no strength to get up, for the cold kills them. Then it is that we gather them: the owner of a bag fills his bag, the owner of a sack, his sack, and the owner of a basket, his basket. Having taken them all and gone home, you take a large caldron, if many went from your house, place it upon the hearth-stones, and bring fire and light it underneath; then you fill the caldron with the Difu-locusts which you brought, take a cover to cover the caldron, blow the fire underneath, and then, on feeling the fire, all die. When they have died, we take the caldron and put it upon the ground, fetch a mat, and turn and spread them upon the mat; and when they are dried in the sun, we pluck out their wings, and fry and eat them.

When they have been in a town one day, they never remain a second day there, but go on farther. When the Difu-locusts come to Bornu, they do not spoil any thing that is cultivated, except the cotton-plant. On seeing the cotton-plant, they like to eat it; therefore, having once entered a cotton-plantation, they never leave it. But, with the exception of the cotton-plant, they do not spoil any thing that is cultivated. Therefore is the year in which the Difu-locusts come, a prosperous one. The Difu-locusts are town-locusts³⁾. We never hear the great people speak of any mischief of theirs. They never come in the rainy season: the time when they come is the cold season, when all the plants of the field are standing. Every one is glad when they come, and people say of them, "Children's meat is come." But when the Difu-locusts have come one year, they do not come again for three years: such is the case as to their coming. They are larger and sweeter than the Kaman-locusts; even great men like to eat them, when they are fried. The day on which they come

¹⁾ Lit. "hot," i. e. sharp, keen.

²⁾ Lit. "and cold catches them."

³⁾ i. e. they are harmless.

is a lucky one; they are fore-runners*) of good: the great men say, that there will be no famine, no grievous epidemic, and no war; therefore they like the year in which the Difu-locusts come. -- This is what we do in Bornu with the Difu-locusts, as I have seen. This is finished.

An account of the Sugundo-locusts is what I know well: in the rainy season they hatch their eggs; when people weed, in the weeding-season, their young ones are very small; but when people weed the second time, their young ones are grown. After the second weeding, when the guinea-corn is ripe and dry, so that they cut it and lay it on the ground, the Sugundo-locusts are fully grown: they are the harvest-locusts. When children go to the farms in the harvest-season, they catch them, and, after bringing them home, they roast and eat them; this they do during the harvest-season, till the guinea-corn is all cut, the beans are all ripe, dry, and gathered, all the kuskus is ripe and cut, and all the plants of the farm are taken: then the harvest is over. The harvest being over, the males and females of the Sugundo-locusts couple, and when the female has conceived eggs, it digs a hole, puts its tail in, and having laid its eggs into that hole, it dies on the spot. When it is dead, and the dry and the hot season are over, and the farms are prepared, and the guinea-corn is planted, and the rainy season set in, then the eggs of the Sugundo-locusts, on feeling the ground watery in the hole, become hatched. When people stoop to weed, they see that the young ones are hatched. On that day every one knows that one year is passed.

This is the life of the Sugundo-locusts in Bornu, as we saw it. They are town-locusts: when they are hatched and grown up, they never spoil any plants in the farms. When they have come one year and died, then the next year their eggs come which they had laid: thus matters stand year after year in Bornu. — This is an account of the Sugundo or town-locusts, and it is now finished.

*) Lit. "their front is good," i. e. what comes after them is good, or they are a token of good to come.

I am also acquainted with the Lagara-locusts: of them we see here and there one in the harvest-season, but when the harvest is over, and the cold season is come, then they lie in the grass. When it is the cold season, and we wish to catch them, we rise up early, and go to a place where there is much grass, and then, by making way in the grass, we catch them: they do not like the cold, when it is too cold for them they have no strength. The Lagara-locusts are more beautiful than any other locusts: their skin is like a red-spotted guinea-fowl, and their horns¹⁾ are like a silk-thread in thickness. If you go to catch them, after the sun is risen, so that they no longer feel cold, and they fly up on seeing you, one who does not know them will think that a bird flew up: for the Lagara-locusts are nearly as large as a bird. One does not see them in the dry season, nor in the hot season, nor in the rainy season, and only here and there one during harvest, but in the cold season one sees them in abundance. Therefore, in Bornu, Lagara-locusts are also called "cold season-locusts". If you go and catch them, and, on bringing them home, you fry them, they will be fat; they are better²⁾ than all the other locusts, therefore we like to eat them. — This I have told thee as an account of the Lagara-locusts, as I know them, and this is now finished.

The green cotton-locusts are not numerous, but there is only one here and there. In the rainy season we plant the cotton, and after it is sprung up, we weed it, and when the weeding and the rains are over, then it grows high: it does not grow high in the rainy season itself, but when the ground has become dry, then it begins to grow, and in the cold season it finishes growing. When the cotton-plant is fully grown, and the cotton plantation is dense, then the green cotton-locusts are amidst the cotton-plants. If you go to the cotton, and walk amidst the cotton-plants, you see the green cotton-locusts sitting upon the cotton-plants; and when you see

¹⁾ or feelers.

²⁾ Lit. "sweeter". The Bornuese call sweet whatever suits their palate: "good beef" they would call "sweet beef".

them, you may catch them, carry them home, and roast and eat them. Their skin is striped and beautiful, they are larger in size than the Lagara-locusts, but they are not numerous, there is one only here and there. They do not stay in any other place, except amidst the cotton-plants: they do not eat any other shrub, except the cotton-shrub; this is why they do not stay any where, except where there is cotton. The cotton-plant is their food, and therefore we call them by the name of "green cotton-locusts". — Such are the green cotton-locusts, as I know them, and this is now finished.

The Kasashi-locusts do not live in towns, but in the forest. Their skin is white, in size they are like the Sugundo-locusts; you never see them in the rainy season, or in the cold season, but if you go to the forest in the dry season, you see them eat the Kasashi-tree in the forest, for they do not eat any other tree. This is why they are called by the name of Kasashi-locusts. When they come, they come in great numbers; but they do not come every year. They do not spoil any thing that is planted in the farm, and they are never named on account of mischief. There is one kind of guinea-corn which we call by the name of "Matia", and in the year when the Kasashi-locusts come, and they come in great number, this Matia-corn bears plentifully. Therefore they are liked. The great people say that the day on which they come is a harbinger of good*). This is what I know to tell concerning the Kasashi-locusts, and this is now finished.

3. An Account of the Eagle-King.

In Bornu the eagles are said to have a king: on any day when a man loses a horse of his, and he calls people to drag the horse behind the town, and to throw it somewhere far from the town, this eagle-king sees the carcass of the horse from on high, and then calls all his soldiers together. These,

*) Lit. "its front is white", i. e. what follows it is pleasant.

on being assembled, wait for him on the spot where the horse's carcass is; and when he comes at last, all the soldiers rise, and go back to make room for him, that he may come and stand by the horse's carcass. Then he vomits his stone¹⁾, lays it upon the ground, and having whetted his mouth, he seizes the horse with his mouth, drags it along, and having brought it forward, he first picks out both the eyes, and having swallowed them, he also picks out and swallows the tongue; next he tears open the horse's chest, picks out and swallows the heart; and then he also picks out and swallows the liver and both the kidneys, and during this time all his soldiers wait for him. When he has taken and swallowed his stone again, left the meat, flown away, and sat down upon a tree, then will all his soldiers come and begin to eat the meat. Whilst they eat, their king sees them, sitting upon the tree, as all the soldiers tear off the meat. When they have torn off and eaten all their meat to the very bones, they all leave the bones, go, and stand up in one place. Then the king of the eagles alights from the top of the tree, and comes to inspect the bones, to know whether his soldiers have thoroughly eaten up the meat. On his rising again and flying away, all rise and fly after him to their town, say the great people. Every one sees them when they go up, but no one knows the place where they stay, say the great people. Our great men give this account of the eagle-king: whether it be true, or whether it be false — the great men told it. As for the great men in Bornu, they²⁾ do not tell lies; when the great men have not heard the foundation of a narrative, they do not narrate it. Therefore, when we hear the great men narrate any thing, we believe it: "one who will not believe what the great men say, does not believe the sayings of the book; and one who will not believe the sayings of the book, does not believe what our Lord says," say the great people. — The account of the eagle-king, as I have heard it, is now finished.

¹⁾ The eagle-king is supposed always to carry a peculiar stone in its stomach, which it vomits before eating and swallows again afterwards.

²⁾ Lit. "we".

4. An Account of How Long one may stay in the World.

The woman who had borne my grandmother was a hundred and twenty years old, when she died: I have seen her when I was six years of age. The place where she lived was a three hours' walk*) from the place where we lived: she still arose in her town, and came to our town, a distance of three hours; and when she came, all we little boys went to where she stayed, to see her. When we came, she did not know us, but our grandmother, her daughter, she knew, and she also knew our fathers and our mothers, when they went to her. When she was saluted, she returned the salutation. She became a child, and spoke the words of a child; but when she spoke, we did not understand what she said; our great people, however, understood it. There were not any teeth in her mouth, on her head there was no black hair, but all white; she did not rise and stand up erect, but was bowed down; neither could she walk, except with a stick in her hand; yet her eyes were bright, her body was never dirty, and her skin was beautiful like a mirror. When she came to our town, every one wished to see her, and went to where she stayed. When they brought good food, supposing that she would eat it, she never ate it; so they prepared her a little gruel with milk, but when they gave it her, she took a little ladle-calabash, and took out some gruel; however, when she had drunk a little, she had enough, and left it. — She knew when the hours for prayer came, and asked for water, saying, "Bring me water, that I may wash myself and pray;" on having water brought to her, she washed herself, but prayed sitting: this my great-grandmother never rose up, or stood to her prayer.

A daughter of my aunt whose name was Patselam, was married, and had a male child born in her house which had been weaned for two months, when the news came, in the cold season, on the first day of the week, that our great-grandmother had died. On hearing this, my grandmother

*) Lit. "a walk of nine o'clock", i. e. a walk occupying the time from six to nine o'clock a. m.

Kodo arose, called all her children, and went before them, to bury her mother. This being over, I saw her, when she came back to our town with her children. The death of our grandmother herself I did not witness, she being still alive when I left: I do not know what happened afterwards.

5. An Account of an Eclipse of the Sun¹⁾.

As to the time of the eclipse of the sun, I was eleven ²⁾ years of age when it took place. When I arose at home, at noon, on a Saturday³⁾, in the cold season, wishing to go and see my mother and her people who were beating guinea-corn by the heap, and had come near to them on my way, day became night. Then I was afraid, and ran, and on coming to my mother's, my mother and all arose, and we took our things and went home. On coming home, all the great people of the town, and all the priests, took books and went to the place for prayer, where also all the old women went. They sat down in the place for prayer, the priests opened the books, and prayed to our Lord, till the moon left the sun, about four o'clock. Then all was clear again, and the great people thanked our Lord, returned, and sat down in their houses, where they all said, "At noon we have seen the moon catch the sun: will this thing be a token for good?"

Two years after the eclipse of the sun the Kaman-locusts came. The time when they came was the weeding time in the rainy season: the people were weeding on the farms, when, about two o'clock in the afternoon, they saw the Kaman-locusts arise in the West and come towards the East, as if a thunder-storm comes from the East. On seeing this, every one looked at them as they came: when they passed from West to East, all was dark, as if it were night. The guinea-corn of the farms was weeded and as high as a fowl,

¹⁾ Lit. "an account of the moon catching the sun."

²⁾ On another occasion he said that he was then thirteen years old.

³⁾ Lit. "on a seventh day."

and the locusts ate it all. When the locusts had eaten up the guinea-corn, and it became night, the locusts went to lie down. Then, at midnight, every one took his bag, and we went to gather the locusts. Having gathered them, we brought them home, lighted a fire, set a caldron upon the fire, poured the locusts into the caldron, added a little water, covered the caldron, put more fire under it, and as soon as the locusts felt the fire, they all died. When they had died, we put the caldron upon the ground, brought a mat, unfolded it, poured the locusts upon the mat, and spread them; when they were dried, and we had plucked off their wings, we put them into pots, and took them little by little to fry them, and then we ate them with salted water: when they are fried, they are good to eat, and every one likes them. When they come, we catch them in great numbers: in one year they come three times, and after having come the third time, you see them no more.

When their time was passed, the famine called "Ngese-neske"¹⁾ came. When this had come, there was nothing to eat, any where: so you went to seek tree-leaves in the forest, and, on bringing them, the mother of your children cooked them for your children to eat; the next morning you arose again and went to the forest, to seek tree-fruits, and, coming back, the mother of your children took them from you, and cooked them for your children, that they might eat them. Bornu is pleasant for the poor: when there is a famine, it never kills many people: there are many fruit-trees and many eatable herbs²⁾; therefore a famine never kills many people.

¹⁾ This means, "I have forgotten," viz. to preserve provisions from the preceding time of plenty. — Famines recurring very often in those parts, the natives give each a separate name, and then generally determine the time by them, saying that an event happened so many years before or after such and such a famine.

²⁾ *kātsim* properly means "grass", but it evidently also has this wider signification of "plants, herbs." — In other Negro-languages, also, there seems to be only one word for grass and herb. Once, e. g., a Negro who spoke English was invited by a Missionary to join him at a dish of salad, but he excused himself, and said that he had not learnt to eat "grass" in his country.

When the season of the Kaman-locusts was passed, there came a disease which is not at all good, and which put an end to the great people of the land. When it had come into a town, and attacked and killed one person, and they had taken and buried that person, it gradually killed all the people of that town, one after another: if it came into a town, and there were even a thousand people, it would not leave any; if it enters a house, and should there even be twenty persons in that house, it will not leave one of them all: all the towns began to be broken up. If it attacked one whom our Lord loved, and whose days were not yet over, he bled from the nose, and then it left him on the third day: it did not kill any one who bled from the nostrils, but left him. If it attacked one, in order to kill him, and it attacked him in the morning, it killed him in the evening. It put an end to all the great men in Bornu, the priests and the soldiers, the old men and old women, the strong men, both small and great: this disease is not good. God delivered us; for I have seen that, when it came into a country, that country was lost. When the time of the Kaman-locusts had passed, it came. The name of this disease is called "Bamba"¹⁾, as I know.

When the time of the pestilence had passed, that of the Phula came. When the Phula came, my father said to me, on account of their coming, "Behold, this year thou art nineteen years of age, and though I said that, next year, I will let thee marry, yet know we now beforehand, that times are unsettled and difficult for you: we know that the moon's seizure of the sun²⁾ was not a token for good. When the moon's time had passed, the Kaman-locusts came, and when the time of the Kaman-locusts had passed, the famine "Ngeseneske" set in; and when the time of the Ngeseneske had passed, the pestilence happened. When the pestilence came and had killed all those great men of the land, and its time was over, behold, now the Phula are come. My son, as for us, we are grown old, and our Lord will hide us on our own soil, and in our own towns, but you, little children, will have woful

¹⁾ We generally render this word by "pestilence".

²⁾ i. e. the eclipse of the sun.

times; as for us, our time is passed." At that time we were weeding our farm, close by our house, in the evening about four o'clock, and on looking to the South, the people of the town of Deia were coming to our town, because the Phula had driven them away. When they were come, we remained in our town till the rainy season was passed, and then both we and they were lost, and I came to this place.

This is an account of the eclipse of the sun which I saw with mine own eyes: what you have seen you may tell, what you have not seen you do not tell: lies are not good, say the great men; I heard them say, that, in the next world, the liars shall be whipped with whips of fire, therefore I only tell thee what I have seen. — This account of the eclipse of the sun which mine own eyes saw, is now finished.

6. An Account of the Bodes.

The Bodes are like the Bornus¹⁾. One who does not know them will say, on seeing them, that they are nothing else but Bornus. Their manners, however, are the same as the heathen's: they eat dogs and hogs, and this renders them heathen, say the great men. They even surpass their other fellow-heathen. It is they towards whom the Bornu King, on being installed²⁾, first shoots the arrows³⁾. This is their custom. The Bodes cultivate farms like the Bornus, and also weed them, they have guinea-corn, beans, kuskus, cattle, goats which are larger than those of Bornu, many sheep, and

¹⁾ We generally use the words "Bornus", "Bornuese", "people of Bornu", &c. exactly as they are used in the Original.

²⁾ Lit. "after sitting down upon the shield." This ceremony, used at the inauguration of a Sovereign, answers to our coronation.

³⁾ On being inaugurated, the new King shoots arrows in every direction where the enemies of the country live, in order thus symbolically to indicate his determination of waging war against every one who should dare to disturb the place of the land. — When, in Ali's time, the King shot the first arrows against the Bodes, he thereby characterised them as his greatest enemies, against whom he intended to make the most energetic exertions.

many horses. Their country is in the midst of water: to the North they have a river, to the South they have a river, to the East they have a river, and to the West they have a river; they live in the midst of water. They also have many fish, the name of some fish is said to be "Guard-thy-mouth!" They go and catch these fish in great numbers in the rivers, and having brought them, they press them into pots overnight; in the morning they take and pound them, then they bring large pots, gather them, and press them into the pots, and after three days they take them out, and form them into balls, and dry them in the sun. When they are dry, they take them, dig holes, and put them into the holes; these holes they cover up, and then they take one small quantity of the fish after another, to carry it to market, and any one who seeks something for sauce*), goes to them and buys. The name of these fish is also called "Tuguno"; they are fat, and, when cooked with vegetables, the vegetables are palatable. Not every one, however, likes vegetables with Tuguno. — This is one thing of the Bodes.

Again, when their men go to war, they have many horses, but all are without saddle or harness. They, like the Margis, wear loin-cloths and wide upper garments. They are more passionate than the Margis. I have witnessed their wars: we and they went together, and in one place we stormed many towns; there we saw their passion. When they and you go to war, and you approach a town, every one prepares himself. Now, when they prepare themselves, they dismount from their horses, take a razor from their bosom, open the razor, slash their horses back, on the spot where they sit down, with the razor, and when the blood flows, they mount and sit down upon the blood. This is their mode of preparation. When you storm a town, and you and they have entered the town together, they do not catch slaves, or cows, or goats: at first they do not want any goods, but they search for dogs, and on seeing any, they chase them on horseback, and only when they have got and caught all the dogs of the

*) Llt. "something of leaves," i. e. something to mix with the vegetables.

town, then they turn themselves towards other goods I myself have seen this very thing.

They give their horses charm-water. When they go any where, and some one sees them, and hides himself, their horses, on seeing that spot, stand still, and if their masters spur them, they do not go on; so the master knows that his horse sees something: the horse sees the spot where some one has hid himself, but the horse's master does not see it. Then the owner of the horse calls into the open air ¹⁾, "Thou man who hast hid thyself here, arise and come forth! if thou do not come forth, I will kill thee." The man who has hid himself, on hearing death threatened, comes forth and says, "Father Bode, do not kill me!" Then the Bode seizes and ties him, and puts him in front, and all the Bodes start again. Their horses show them the place where a man has hid himself; I have seen it: no one has told it me, but I myself have witnessed it. We and they were together, at the time I was amongst the Shoas. The King said to the Shoas, "You follow the Phula," and pursued them: so they went and settled in a Gezere-town; and also Bodes, and Ngutsums, and Kareikareis, and every one who did not follow the King, of every town they came, and crowded to that place where they had settled. There it was that I saw the manners of the Bodes. — This is again finished.

7. An Account of Bornu Kings.

a. An Account of King Amade.

King Amade one year summoned King Lafia of Deia ²⁾. But he did not want to come to the King. The King sent again to him, but he did not want to come. Although the King sent three times, yet did he not want to come. So the King was vexed, called the Commander in Chief, and said

¹⁾ Lit. "the empty field."

²⁾ The Kings of Deia were vassals of the King of Bornu.

to him in the court, "Go back, and call the soldiers to me!" The Commander went back, called all his soldiers, and brought them before the King, saying, "Behold, I have called all the soldiers of the Capital, and they are come to thee." The King asked the Commander, "Dost thou know a King Lafia of Deia?" The Commander said, "I do." The King said to the Commander, "Go and get ready, and let all the soldiers get ready, catch King Lafia of Deia, and bring him before me, for I wish to see him."

The Commander attended to the King's word, arose, went to his house, called all the twelve Regiments, and said to them, "The King has said, 'Go, catch King Lafia of Deia, and bring him before me, for I want mine eyes to see him.'" All the twelve Regiments listened to what the Commander said, and returned home to prepare themselves: one who had a camel loaded his provisions upon the camel, one who had an ass loaded his provisions upon his ass, one who had an ox of burden loaded his provisions upon his ox, one who had a mule loaded his provisions upon his mule: all of them took their things, got ready, and went to the Commander. The Commander also arose, got ready, went to the front, and then they went to the King's house. There the Commander dismounted from his horse, went before the King, and said to him, "Behold, I set out for the place to which thou sendest me." The King replied to the Commander, "Go, and may God prosper thee!" The Commander arose before the King, went, took hold of his horse, mounted it, sat down, went to the front, all the twelve Regiments following him, and thus they started to war with the Deia King.

From the time they arose in the Capital, they marched a fortnight to the dwelling place of the Deia King. He, on seeing them, got ready, and all his soldiers got ready, so they came out of the Capital, stood up behind it, and waited for the Commander, till he came and met them; but when the battle was commenced, the Deia-King put the Commander to flight, and drove him back. The Deia King killed all the greatest of the Commander's men, some he caught and carried them alive, and nailed them to the city-wall, and completely killed all the soldiers who had been engaged in the war. The

Commander retreated with a few of his soldiers, pursued by the Deia King.

When the Commander came back to the Capital, and the King heard tidings of him, to the effect that he had been chased, and all his soldiers killed, then the King would not come out to the Commander, when he came before him: so the Commander was standing there, but the King did not come out to him. The King sent some messengers to him, saying, "Go and tell him that, when I sent him, and all the twelve Regiments followed him to the place of the Deia King, he was afraid, and ran as soon as he saw the Deia King, so that all the greatest soldiers were killed, and he came back to me: I will not have him, he has become a woman; let him go and sit down in his house, let him put off and lay down my sword, tie up my horse, and go out of my house, for I will not have the sight of his eye." The Commander was ashamed, unbuckled the sword and laid it down, tied up the horse, and went out of the King's house. Then the King said to the soldiers who were all standing in one place, "When I said to you, 'Go, catch the Deia King, and bring him to me!' and ye went to him and saw him, ye were afraid, so that he killed all the men, and ye came running to me." All the soldiers, on hearing the King's words, were ashamed, and the King saw that there was none who could open his mouth. Then the King said, "Go, and come again to me to-morrow, and I will give you another Commander, that ye may return, and catch him, and bring him to me."

The next morning, after the soldiers had gone back to their homes, the King called a standard-bearer, gave him the Commandership, hung a sword round him, and gave him a war-steed. The new Commander got ready, took all his soldiers, and started for the place of the Deia King. Now there was a great forest separating us and Deia: through this forest the Commander passed, and on approaching Deia, the Deia King's elder and younger brothers and all the greatest men of the town arose, took a great many goods, by night, brought and gave them to the Commander. All the great old men of Deia arose, went to the Commander, and said to him, "Please to remain in this same place, and we will go back,

catch the Deia King, tie him, and give him up to thee, that thou mayest return home." The Commander listened to the word of the old men, accepted the goods which they brought to him, and remained in the same place.

The old men went, sat down at home, called the Deia King's younger and elder brothers, and said to them, "Behold, your brother wants to break up the town." The Deia King's younger brothers arose, called their elder brother, and said to him, "Come, let us go to our brother, and play him a trick! If we do not catch him and give him up to the Commander, the Commander will break up the whole Deia, and kill all the people: it would not be proper, if only for the sake of our elder brother all the people of the town should be lost." The elder brother listened to what his younger brothers said; he called all his people to the court, and when they were come, he said to them, "Let not any other person come to our court to-day!" All his people listened to his proposal, and remained in the same place. The King had not heard of it, to him they now sent a messenger to call him; he arose, and, on coming to them, there was not any body else in the court, except his younger and his elder brothers, with their people. On asking his younger brothers, "Why did ye call me?" they said to him in the court, "Come, and let us consult together! We have heard it rumoured that the Commander in Chief is coming: what shall we do? When the Commander in Chief came to us before, we chased him, killed all his soldiers, and took all his horses and all his goods; but as we hear them say that he has again come back to us, therefore we called thee, to let thee know it." He replied to his younger brothers, "That is why you called me? if you fear the war, run away, and leave the town to me, I shall not go any where: not only if a Commander comes, even if the King were to come, I would never flee on account of war." He did not know that all his younger brothers had plotted together, and were watching to seize him. As he arose, and was just about to go to his house, all his younger brothers agreed, seized and bound him, and opened the gate to call all the old men and all the great men of the town, and when it became night, they put him before them, carried

him to the Commander, and gave him up to him, and then they returned home, took all his goods, and also all the great people took of their own goods, and brought them to the Commander, who accepted their goods and also the Deia King at their hands; then they returned home. When they were gone, the Commander sent a messenger to the old men of Deia, saying, "Man and father, go, there is nothing the matter with the old men of the Capital of Deia, they may remain in their houses and do their work; they have done a good thing by secretly catching the Deia King and giving him up to me: when I am gone to the Capital, I will tell the King of it, and he will send them a good King." So all the old men remained quietly in their homes.

The Commander arose, prepared himself, took all the goods given him, lay hold of the Deia King, set him on a pony, put him in front, and thus they started for the Capital. This was in the cold season, and when they passed with him through our town, all the great people arose, and went to speak to him: but the soldiers had put him in front, as they brought him, and when the people came to see him, the soldiers drove them away. Now, when the King saw this, he said to the soldiers, "Let them alone, every one may see me to-day: — day has overtaken the hyena on the way¹⁾, — let every one see me!" This is the saying which he spoke with his own mouth, when the Commander was taking him before the King.

When the King saw him, he asked him, "Art thou he whom they call the Deia King Lafia?" He replied to the King, "I am King Elephant-bag²⁾." The King said to him, "Thou hast killed a thousand of my soldiers, and though thou saidst, 'I will not come,' yet behold, to-day men who are thine own relatives bring thee before me." He rejoined to the King, "Wherever thou wilt put me, behold, here I am; to-day I have come into thy hands: do with me what thou likest!" — It must be remarked that, when a sub-king becomes refractory, and he is taken, the King of Bornu does

¹⁾ see I. 41, on p. 4.

²⁾ see I. 42, on p. 4.

not kill him, but there is a town of the name of Katsega, and to this town he sends them, for the Capital of Bornu may not see the blood of one who quarrelled with the King.

The great people say of the Deia King Lafia that he was born from his mother's womb with thirty teeth in his mouth. He never obeyed any word from his childhood till he was grown up. But when he was grown up, the great men loved him passionately; therefore he obtained the kingdom. Afterwards, however, when he had taken his own, he did not give any thing to others, except to the priests of the Phula; he did not like the priests of Bornu, but the priests of the Phula always asked God for him. The Phula are not good, they and the King of Bornu never agree: this is why they held the head*) of the Bag-King; but when he arose and began to fight with the King, he was caught and taken to the town of Katsega.

Now he had a younger brother whose name was Salgami. Him the King called, and gave him the kingdom of Deia, so that Salgami was King in Deia. Then the Bag-King's mother began to cry, saying, "The King and Salgami have plotted together, and sent my son to Katsega: my happiness is now gone." When she thus cried, Salgami arose, called the great men of the Deia Capital, and said to them, "Please, go and entreat my mother! What my elder brother, the Bag-King, began to do in the Deia Capital, was not good; for when our father had the government, he did not fight the King of Bornu. If we had left him alone, when he arose and fought the King of Bornu, he would have destroyed all the towns. Therefore we, his younger brothers, joined together, seized him, and gave him up to the King: would we have meddled with him, if he had remained quiet and followed after the King of Bornu? Pray, ask my mother, ye great men, whether what my brother began to do is good in her eyes?" The great men of the Capital listened to the words of Salgami, arose, went to his mother, and said to her, "If, when thy son arose and made a rebellion which neither his father, nor his father's father had made, his younger brothers

*) i. e. why they took his part.

had not played him a trick, seized him, and given him up to the King, the King would have been wroth, and, on coming to Deia, the warriors of the Bornu King — for thou knowest the ladies, and we know the men — would have made slaves of the women and children, and would have destroyed all of us, the men, both great and small, together with the hoary men and hoary women: this is what thy son, the Bag-King, would have liked, and yet thou now criest, saying, 'my son is lost.' Thou criest, 'my son is lost,' as if it were good that he alone should now survive; moreover the Bornu King did not kill thy son, if thou wouldst go at this moment, thou wouldst find him alive¹⁾ at Katsega: so do not make thyself sad and cry! It may satisfy thee that our Lord has placed Salgami on the throne before thee; what else dost thou want? dost thou want food? or dost thou want drink? what dost thou want?" The woman listened to the words of the great men, she called her son, and said to him, "Salgami, come and sit down. I have listened to what all the great men told me that thy elder brother had undertaken; thine appetite is now satisfied, as thou hast got the kingdom; but mind thyself, for if thou shouldst undertake what thine elder brother undertook, they would seize thee also, and give thee up to the King, to destroy thee."

When Salgami had reigned five years, the Phula commenced a war. Then it was said, "Let all the people of the towns kill the Phula of the towns, whenever they see one!" Now when the Phula heard this, first all the Phula of Deia went and settled in a town of the name of Gutshiba; and they were no sooner settled there, than they began war, and attacked Deia. When Salgami went to war against them, they chased him, killed the men, and gradually the Phula took the whole country of Deia. The reason why the Phula first commenced war in Deia, is because of King Tshiga²⁾. King Tshiga had done them good: so when they saw that he had been removed, that is why the Phula began a war in Deia, and completely took it by storm. Ere this, there was a large

¹⁾ Lit. "he would be alive."

²⁾ i. e. "Bag."

forest which separated Deia and Bornu; but now the Phula began to pass beyond the forest. There was a town at the entrance of the forest, the name of which was Kalalawa. Now the Phula arose, passed through the forest, came and stormed this town, and on that day they killed a great many men, neither sparing the women, nor the men, in the town of Kalalawa, but killing all they saw, both great and small; and, after having done with killing, they set fire to the town, which consumed the whole town, and then they went back.

When the Bornu King heard this, he sent a Commander, saying, "Go to the town of Gutshiba, and do not catch, but kill all the Phula thou seest!" So the Commander took an army, and, on going to Gutshiba, the Phula all saw him, arose, encountered him on the way, and then began the battle. The Commander, afraid of the Phula, retreated, whereupon the Phula pursued him and killed a great many men. Then he set out for the Capital, and on his arrival the King said to him, "Commander Made, I sent thee, saying, 'Go, and put to flight all the Phula in Gutshiba!' But as thou wentest, and sawest the Phula, thou didst not like to make war, but fledst, throwing away all the soldiers to be killed, and camest back to me: now I will not kill thee, but I will take thy sword, and give it to a man, thy fellow." So Commander Made, the moment he heard the King's word, took off his sword, laid it down before the King, went away, and sat down quietly.

Then the King called a man of the name of Ali Maremi, and said to him, "Father Ali Maremi, to-day thou art my Commander in Chief." He took a sword and hung it on the Commander Ali Maremi, and on that day the man Ali Maremi was called "Commander Ali Maremi." When the Phula at Gutshiba heard that the King had appointed a new Commander, they all arose, went, and settled in a town of the name of Damaturu. When it was said that the Phula had settled at Damaturu, and the King heard it, he said, "What do the Phula want of me? When they were at Gutshiba, I sent a Commander against them whom they chased home, killing all my men: and now again they have risen in Gutshiba, and settled at Damaturu!"

The King called the Commander Ali Maremi, and said to him, "Commander, my Phula are refractory again: go, and stir them up in the town of Damaturu, so that I may not any more hear tidings of them." The Commander arose, prepared himself, called all the soldiers, and set out for the war: so they marched against Damaturu, the Commander in front, and all the soldiers following him. All the Phula were prepared, and awaited the Commander, beginning a battle as soon as he had arrived. The Phula put Commander Ali Maremi to flight, and killed all his men. On the Commander's return to the Capital, the King was wroth, drove him away, and took the sword from him.

Again the King appointed another soldier to be Commander, hanging the sword about him, and his name was "Commander Dunoma." He arose, collected his soldiers, and likewise went against the Phula. Now there is a town of the name of Tsagalari, and there the Commander went and remained. The Phula, on hearing news concerning him, waited for him: but the Commander did not want to march against the Phula. Even after the Phula had waited a whole month for him, he did not want to get up there, and to march against the Phula. The King had information concerning him in the Capital, and sent messengers to him, saying, "Tell him that I sent him to war against the Phula, but now it is more than a month that he has remained at Tsagalari, and fears to go to them: if he is afraid, let him return home and come to me!" But the Commander remained on the same spot in the town of Tsagalari, being afraid either to return to the King, or to go to the Phula.

The Phula were looking out for him, but could not see him: two months he remained in the same place, afraid to go to the Phula. So the Phula arose, prepared themselves, and came all to the Commander to Tsagalari, between sunrise and noon. The Commander arose, began to flee, and the Phula pursued him, and took all the most beautiful horses in the town of Tsagalari: the Commander went his way, and returned to the Capital. When he came, the King was vexed, and prepared himself to go to the Phula; but the great men prevented him. Although he had sent three Commanders, they

had run back to him, the Phula having been too strong for them: why should he remain at home, whilst the Phula surpassed them in strength?

As the King was sitting at home and preparing for war, the Phula arose and came against the King; and, on approaching the Capital, they sent a letter to the King. They said to the King, as he saw on reading the letter, "If thou wilt follow us, use a head-tie¹⁾, and there shall be no quarrel between us and thee." The King sent a letter in reply, in which he said, "The wretched Phula sent me a letter that I should follow them: but I shall never follow them; though all Bornu should be ruined, I will never follow the cursed Phula." On seeing this letter the Phula prepared themselves, came to war against the King, and stood all up in one place before the Capital. When the Commander saw them, and came out to them to battle, they at once attacked him, and they and the Commander continued the battle. Although the battle had commenced at noon, yet the Phula did not want to flee, even at four o'clock. So the Commander sent a messenger to the King, saying, "Go and tell the King that the Phula are too strong for me: let the King go out through the East-gate²⁾!" The man went, and said to the King, "Arise, get ready, the Commander sends me to thee, to come and tell thee that the Phula are too strong for him: get ready, put thy mother in front, and leave through the East-gate!" The King attended to the Commander's word, prepared himself, prepared his mother, set her upon a camel, put her in front, and left by the East-gate. When the Commander heard that the King had left, he turned his back to the Phula, and followed after the King, proceeding to the East. As soon as the Phula saw that the King had left the Capital, they all came and entered the same: all the people having likewise left it and followed the King. So the King went and remained at Kurnawa, and the Phula remained in the Capital.

¹⁾ This is a white cloth, tied round the head in a peculiar manner, like a turban, and seems to be the shibboleth of a religious faction amongst the Muhammadans.

²⁾ He said the East-gate, because he was detaining the Phula to the West of the town.

Then the King, being an old man, and loving one of his sons (particularly), he gave the government sword*) to this son. But having done so, all the great men arose, went to a judge, and said to him, "Pray, open the book of God, and see, whether what King Amade did be good. When a King has reigned and is dead, then another is inaugurated: but now look whether it also be good that King Amade gave the government to his son in his life-time; if the book says that it is good, we will listen to it." The judge, after having opened the book and looked, said to the great men, "Listen, and I will tell you what is in the book: as to what the book says, I did not see in the book that a King is to appoint another in his life-time." The great men arose, went, and said to the King, "What thou didst is not good; it is not contained in the book that, whilst the King is still alive, another may become King;" but when the old men had said so to him, he did not heed it. Whilst the Phula remained in the Capital, he remained at Kurnawa with his sons. The name of the one son was Dunoma, and of the other Ibram: now of both his sons he loved Dunoma best; therefore he gave the kingdom to this his son, thinking that, after his death, they would not give it to him. The great men did not consent that his father should give the kingdom to a young man who knew nothing; their heart did not like it: but the King was too powerful for them, so they did not know what to say, but sat down and looked at him, till he became wroth and commenced a war against the Phula.

Then the King heard it mentioned that there was an (eminent) priest in the Kanum country. On hearing this, the King called a man, gave him a horse, and sent him to the Kanum priest, saying, "Go, and may the Kanum priest in the Kanum country, concerning whom I had information, be good enough to use this horse for his legs, and come to me, for I wish to see him." The soldier arose, led the horse to the town of the Kanum priest, and said to him, "Father priest, the King has sent me to thee, saying that he would like to see thee, and that thou shouldst be good enough to take this

*) i. e. a particular sword, belonging to the royal insignia.

horse here instead of thy legs, and come to him." The Kanu priest attended to the King's request, prepared himself, took his book, mounted the horse sent him by the King, passed before the soldier, and went to the King, the soldier following behind him, and said to the King, "Behold, thou saidst that thou wouldst like to see me, and hast sent a soldier to me with a horse. I have heard thy message, and this is why I am come to thee: may it be well with thee!" The King replied to the Kanum priest, "Father priest, I was born and have grown up in the Capital: but the rumours of the Pulo war came and chased me away, so that I came and am now adrift where the storms blow over me; therefore I called thee: entreat God that I may go and turn the Phula out of the Capital!" The Kanum priest listened to the King's word, and said to him, "Sit down, I will entreat God for thee, so that in a week thou mayest take thine army and go to the Capital, and as soon as the Phula see thee, they shall not stay."

The King sat down and waited for the Kanum priest. The Kanum priest commenced his work, and when it was completed, after a week, he said to the King, "Raise thine army, and I and thou will go to war against the Phula: to-day thou shalt see, whether the Phula be men." The Kanum priest, King Amade, and his son King Dunoma, arose and prepared themselves, and the twelve Regiments prepared themselves, and set out for the Capital, to war against it. But on coming near to the Capital, King Amade dived ¹⁾.

b. An Account of King Dunoma.

When King Amade was no more, his son, King Dunoma, buried him. This being over, he and the Kanum priest went to the Capital against the Phula; and when they saw the top²⁾ of the Capital, all the Phula arose and met them on the way for an attack. The Kanum priest, on seeing them, said to

¹⁾ i. e. "died." They almost always speak metaphorically of the death of a King, scarcely ever using this word.

²⁾ The country being entirely level, it seems that, at a great distance, the upper parts of remote objects are seen first, just as at sea.

the King, "Do not go beyond any thing that I tell thee!" So they met with the Phula, the priest being in front, and the King behind him. Then the priest made a charm-water, put it into a little calabash, and having flung it at the Phula, the Phula did not stop, but began to flee. On seeing that the Phula began to flee, the priest said to the King, "Follow after them, and kill them all: they will not stand still at all." When the King saw that the Phula were running, all the soldiers pursued them on horseback, and killed them, and, after having pursued them to the distance of one day's walk, they returned to the Capital, and, on entering it, there were so many corpses of the Phula, that there was no room for the King to sit down: a whole week they were burying the corpses of the Phula, and, when they had done with this, they swept the Capital, and the King entered, and sat down in the house of his father. All the twelve Regiments sat down in their houses, and to the Kanum priest the King gave goods, and he went to his country Kanum. When the King had settled in the Capital, all the Bornu people, of every town, who were in the forests, returned, and settled in their towns. We never now heard tidings of the Phula, and Bornu became again pleasant. King Dunoma made war, and stormed every place where he heard that there were Phula: all the Phula feared him.

But there was one Pulo in the West whose name was Priest Tsagi of Katagum; he arose, prepared himself, called all the Phula of the West, and went to war against the King. Then he and the King were at war, and he drove the King out of the Capital. Then the King was only a little youth: but there was a great Prince, an uncle of the King, and the name of this Prince was "Ngaleiruma, whose mother was Gamse, the daughter of the man Amina Talba." He came, took the government from King Dunoma, and drove him to Wudi.

c. Reign of Prince Ngaleiruma.

After this Prince Ngaleiruma raised an army, and went against the Capital, and said to the Pulo, "If thou art a

priest, I am a greater priest; if not, thou shalt see me to-day as King Ngaleiruma." The Pulo priest Tsagi thought that himself was a great priest, and waited for the King. The King prepared himself, and went to him, and then also priest Tsagi arose, and prepared himself in the Capital, and called all the Phula to prepare themselves, and so they came out of the Capital, and met the King on the way. When the King had encountered them, and they had commenced close battle, the King proved stronger than they: their ranks were broken, and they turned their back upon the King, and began to flee. When the King saw that the Phula were running, he said to his soldiers, "Soldiers, the Pulo thought that he was a man, and came and drove the son of my younger brother out of the Capital, and went in himself, and settled in it; when he saw me come to him, he met me in the way, thinking that he was a man, but when they had seen me yonder, they were afraid to stay and began to flee: now let each hold his horse well with his thighs, and fix his spear well with his hand, and let him hold his sword or his hand-bill well; for to-day we shall know who is a man." All the soldiers on horseback pursued, and overtook, and killed the Phula: the Phula were running before, and the soldiers followed them behind. Although they had begun after sunrise, they did not leave off killing them till the sun set. But when the sun had set, the King left them, went back, and alighted in the Capital.

Then he called Prince Ibram, the younger brother of King Dunoma, and the great men, and said to them, "I indeed drove Dunoma to Wudi, and took the kingdom from him; but behold, here is his younger brother, Prince Ibram: one father has begotten both me and them, and I will never take the kingdom from them by force; if I should do so, God would not like it. But as to me, a prince and a priest, our Lord has instructed me in the Koran, so that I know it, and our Lord has also instructed me in (other) books, so that I know them; and if I look in books, I see that they say, 'No man must ever obtain a kingdom by force.' The reason why I came and took the government from my nephew, is, because the miserable Pulo came, fought with Bornu, went into

the Capital, and was sitting in my father's house: this is why I did what my heart did not like." King Ngaleiruma further said to the great men of the Capital, "May it please you that I give the sword to Prince Ibram, for I will never go beyond what the book says, or what you say: the kingdom is theirs, and not mine." Then the great men of the Capital called Prince Ibram to the court, and said to him, "Your uncle will not take the sword of your father from you by force, but he gives the sword to thee, thou art now King."

d. Reign of King Ibram.

King Ibram entered into his father's house, and abode there. But this was not in my time, I was then lost¹⁾. I do not know what King Ibram did after me: I became a slave, and they carried me to the West, and sold me: but I have witnessed the times of the Dei King, of King Amade, and King Dunoma his son, of Prince Ngaleiruma his brother, of Prince Ibram, and also of his brother Salgami, the Deia King.

What I have seen I tell thee; what I have not seen I shall never tell thee. I knew ere I was lost from our country that it is not good, if you tell what you have neither seen nor heard. What I tell thee, all this I know, and have seen and heard: there were not many things in Gazir which I did not know. If what thou writest upon paper thou readest to any Gazir persons, they will tell thee, "The man who told thee these things was born in Gazir." To tell a thing which has no foundation, is aram²⁾: of what you know the foundation, that you tell. If I should now be no more, and thou wert to narrate these things in another place, so that another man should hear it, would not he say to thee, if my words were not true, "Father priest, the things which the man of Gazir told thee are his own lies, and he did not tell thee the truth;" and couldst thou then look at me with a good eye? — In our own country I sat before very great priests, and heard one and another of what they said; therefore listen,

¹⁾ i. e. enslaved.

²⁾ i. e. an unclean, forbidden thing.

as I tell thee what I know! If thou narratest my words in the Capital of Bornu, and they hear them, they will give me right, and will say, "This man was a native of Gazir." — This one is now finished.

8. An account of Priest Laminu, who is called Sheik*).

a. Priest Laminu prays for the King.

When I was living in Bornu, and my years were nineteen, the Phula arose in Bornu, and dispersed the whole Bornu-country by war, so that only the Capital of Bornu remained; and then all the Phula gathered together, prepared themselves, and came to the Bornu Capital. On their approach to the Capital, the Phula were seen by all the soldiers of the Capital who, on seeing them, went to the King, and said to him, "Behold, the Phula are come to thee for a fight." The King replied to them, "Go and speak to the Commander in Chief, that he may rise and go out to meet them, and to drive them away." The soldiers of the Capital, in obedience to the King's word, went to the Commander in Chief, and said to him, "Father Commander, the King asked us to come and tell thee, 'Get ready, mount thy horse, and go out to meet the Phula who are coming to him for war, and to drive them back!'" The Commander in Chief attended to the King's request, got ready, and called the twelve Regiments to come to him; and as soon as they were come, he rose, mounted his horse, and went before, all the twelve Regiments following him out of the West-gate, to meet the Phula, and to begin the battle. Then the Cammander made war, killing the Phula, and having soldiers killed by the Phula; soon a great many soldiers were killed, and the Phula proved stronger than the Commander in Chief. When this was proved, the Commander sent some one to the King, saying, "Go and

*) It may be worth stating that the narrative contained in No. 7 was dictated to me by Ali Eisami in July 1850, and this account in March 1852.

tell the King that the Phula are too strong for me, and let the King get ready and go out through the East-gate!" So the man went, and told the King the Commander's message, upon which the King got ready, took his mother, and set her on the back of a camel, and he mounted his horse, the soldiers about him likewise preparing and mounting; then he let his mother go first, he following her, and all the soldiers following after him. When the Commander in Chief had heard the intelligence that the King had passed through the East-gate, he turned his back to the Phula, and followed the King: so they started, with their faces Eastward. The Phula, on seeing that the King had left the Capital through the East-gate, and had turned his face Eastward, knew that he was fleeing. As soon as they knew this, all the Phula came, entered the Capital, and took possession of it; but the King fled and remained in the town of Kurnawa: so the King was at Kurnawa, and the Phula in the Capital.

After three months the King had information respecting priest Laminu: so the King called some one, gave him a horse, and sent him, saying, "Take it to priest Laminu, and may he please to come on this horse*), for I wish to see him." The man arose, led the horse to priest Laminu's place, and said to him, "Father and priest Laminu, the King sent me to thee: please to accept this horse for thy use, and to come, that we may go to him; for he said that he wishes to see thee." Priest Laminu, on hearing the man's word, arose, went to his house, got ready, took his book, returned to the man, received the horse at his hand, mounted it, and then he and the man came to the King's place. On their arrival, the man went and said to the King, "My Lord King, I went to the place to which thou sentest me, and am come back again: behold, I called the man, and he is come, respecting whom thou saidst, 'Go and call him', and whom thou wantedst to come to thee, so as to see him."

When the King saw priest Laminu, he called him to come to him, and then said to priest Laminu: "Father priest,

*) Lit. "to take this horse for his legs," i. e. to make use of the horse, instead of his legs.

when I had heard tidings respecting thee, I sent some one to thee, and gave him a horse to take it to thee, saying, 'Come to me on this horse, for I wish to see thee': therefore listen, and I will now tell thee the reason why I called thee." Priest Laminu said to the King, "What does thy soul wish, that thou didst call me?" The King replied to priest Laminu, "The reason why I called thee, is this: the Phula have completely scattered my whole land, and killed all the people, and, as I remained in the Capital, all the Phula assembled in one place, arose, prepared themselves, came to me, and drove me out of my house, so that I left the Capital to them, and came to sit down in the sun¹⁾: Now, please, — for thou art a priest indeed, and I have heard thy fame long ago, — please to pray to God for me, that he may assist me and thee, so that I may go and drive these Phula out of my Capital; and when they are gone, so that I am again in possession of my place, I will give thee what thy soul may desire." Priest Laminu listened to the King's word, and said to him, "Go and sit down! God knows what he will do, but no man: I will pray to God for thee, and as soon as I know that God has accepted my prayer, I will tell thee to get ready."

The King regarded the priest's word, and sat down at home, looking to the priest. Priest Laminu prayed to God by night and by day for seven days; then he arose, and went to the King, saying to him, "Get ready, for my prayer to God has prevailed against the Phula: prepare thyself, and to-morrow, when I and thou go together, and the Phula see thee with their eyes, they will not stay and await thee for the battle." The King attended to the priest's word, and called all his soldiers, his Commander in Chief, and all his twelve Regiments, who prepared themselves and arose. Priest Laminu went on before, with the King following behind him; and as they started, all the soldiers followed after them: they were three days on their way, and on the fourth they reached²⁾ the Capital.

¹⁾ To sit "in the sun" means to sit exposed and without any shelter.

²⁾ i. e. they came within sight of it, which, in those level countries, is a great way off. That this is meant we see from the circumstance that

Then all the soldiers dismounted from their horses, and prepared themselves, and when priest Laminu had asked God on their behalf, the Phula, within the Capital, saw the King, and, on seeing him, they also prepared themselves, and came out behind the Capital. When priest Laminu saw that the Phula were prepared, that they came out and drew themselves up in straight lines behind the Capital, he said to the King, "Do not speak to them¹⁾, till I tell thee to do so; look at me, and do not lay²⁾ hands on them." The King attended to priest Laminu's words, and looked at him. Priest Laminu who had some small calabash with charm-water about him, in his bosom-pocket, called a soldier who had a swift horse, took his calabash with the charm-water from his bosom, and gave it to the soldier with the swift horse, saying to him, "When we all arise, and go to where the Phula are, and the Phula also arise to meet us, so that we and they approach each other, then hold this calabash in thy hand, and gallop thy horse, and as soon as thou comest to the Phula, throw this calabash at them, and come back to us, and when we advance towards the Phula, they shall not stay and wait for us."

The King waited for priest Laminu. They all arose: Priest Laminu went before, the King followed after, so that he and the King went in front, and all the soldiers of the Capital followed after them. So they went on, and, on coming near to the Phula, the priest took the calabash, and gave it to the man with the swift horse. The man with the swift horse galloped away on his horse, flung the calabash against the Phula, turned his horse, and, on coming back to the King and those about him, said to them, "I carried the calabash, and flung it at the Phula." Then the priest said to the King, "Go against the Phula, let all thy soldiers arise in a body³⁾, and go ye all together, and when the Phula see

afterwards, on their retreat, the Phula went again into the Capital for shelter.

¹⁾ This is a general expression for "to attack, to begin."

²⁾ Lit. "send."

³⁾ Lit. "for one mouth," i. e. in as compact a body, as the food which is put into the mouth at one time.

you, they will flee: to-day, as I am priest Laminu, the Phula shall not stay and engage in a battle with thee."

All the King's soldiers prepared and went in a body towards the Phula, so that the Phula began to flee as soon as they saw them coming. Then, on seeing that the Phula had begun to flee, priest Laminu said to the King, "The Phula have begun to flee, pursue them and kill them, for to-day the Phula will not stop." The King, with all his soldiers after him, pursued the Phula, and killed them, and, having driven ¹⁾ them into the Capital, the soldiers also entered, and killed all who were within the Capital, so that only here and there one was left to run and go to their country. The King's war was successful; the King went into the Capital, and they were occupied eight days with burying the dead bodies of the Phula. When they had finished burying the dead Phula, they swept the Capital, and the King entered and remained there; he also called his mother, and she remained, and all the soldiers swept their houses, and remained in them. Then all we of Bornu rejoiced, saying, "Bornu has become good again:" every one went and remained in his own town, and the King remained in the Capital.

Then the King called priest Laminu, and thanked him, and asked the priest, saying: "Priest Laminu, how much of goods dost thou want from me?" But priest Laminu answered the King and said, "I did not arise in my town and come to thee for the sake of goods: what shall I do with goods? I want no goods; if thou givest me one surplice ²⁾, I shall be satisfied, and thou mayest also give me one horse which I will use instead of my legs, in going to my town: what I did for thee, not I did, but the one God helped me and thee. that thou couldst drive the Phula from thy Capital; my own soul rejoices that thou hast got thine own house, and sittest down in it again: now accompany me, and I will go to my town." The King listened to what priest Laminu said, and gave him one surplice, one priest's cap, one tent, a cloak for

¹⁾ Lit. "put them."

²⁾ Lit. "one prayer-shirt." — These are white loose upper garments, very much like a surplice.

covering his shoulders, and one beautiful horse; he also called out three men to accompany the priest to his town; so they returned and remained at home.

The King was sitting in his Capital, all Bornu was pleasant, and we did not hear any tidings of the Phula, till one year had elapsed. Now there was a Pulo whose name was priest Tsagi, and another whose name was Bokore; they both lived at Katagum, and I knew them: these arose, and came to attack the King, and when the King¹⁾ had heard tidings of them, he did not send any one to priest Laminu. Priest Tsagi and Bokore had heard the tidings of this priest, and they also heard that the King had not sent again to the priest: so they rose and came to attack the King, upon which the King called the Commander in Chief, and said to him, "Behold the Phula of the West, a priest Tsagi, as they say, are come to attack me: now call up all the twelve Regiments, and all the soldiers of the Capital, and go out to meet them, and drive them back!" The Commander in Chief, attending to the King's order, returned, and stood up on the large place for prayer, and called the twelve Regiments: so the twelve Regiments prepared themselves, and went to him. Then he also called all the soldiers of the Capital, who likewise prepared themselves, and went to him. This being done, he arose, mounted his horse, called all his soldiers, and went to the Phula, they following him. But when they and the Phula had commenced the battle, the Phula would not flee, so the soldiers killed the Phula, and the Phula killed the soldiers: of them all not one fled from the other. This vexed the King, and he left his house, and went to them, and said to the Commander, "The Phula and thou have been fighting ever since day, till it has become noon; if thou canst not turn the Phula to flight, although it has become noon, then come, and we will leave them the Capital, and go, lest the Phula should completely kill all our soldiers." So they turned their backs upon the Phula, and took the way to Kurnawa. As soon as the Phula saw that the King was taking the way to Kurnawa, they pursued him, and killed a great many men. Then the

¹⁾ This was King Dunoma whose father had sent for the priest of Kanum.

King left the Capital to them, and took all his soldiers, went, and abode at Kurnawa.

In all Bornu there was then nothing to eat, and all the people died of famine¹⁾: the Phula did not suffer the people of the towns to do farm-work, and every one had eaten up the food which had remained from former years; there was no place where you might go to seek food, so as to have something to eat: all the people perished from famine, and the Phula took away all the strength of Bornu. The Phula do not fear any nation except only the Shoas²⁾; they never meddle with³⁾ the Shoas, but the Shoas abide by themselves, and the Phula abide by themselves. So if any one suffered from the famine, he went and abode with the Shoas, or if any one liked the Phula better, he remained with the Phula: I myself settled amongst the Shoas. I was twice witness that the Phula drove the King out of the Capital. At that time was priest Laminu still in his town in Kanum, King Dunoma was at Kurnawa, and I myself was amongst the Shoas; at that time I had my full senses, before I was lost⁴⁾.

At the time when I was lost, we never heard any one in Bornu call priest Laminu "priest Sheik," but they only called him priest Laminu, till I left; I was already a slave, when I heard the report that he was called Sheik. Only what I have seen with mine eyes, that I tell thee; but what I have not seen myself, I do not tell thee to write it with thy pen.

b. What priest Laminu did, after my time, to obtain the kingdom.

After priest Laminu had asked God in behalf of the Bornu King, so that the Phula feared the Bornu King, and the people dwelled quietly by the blessing of priest Laminu, then he and

¹⁾ Lit. "the famine killed them."

²⁾ These are tribes of Arabic descent, and live Eastward of Bornu. Ali also frequently called them Shua. The name has, of course, no connection with the Shoa of Abyssinia.

³⁾ Lit. "talk to."

⁴⁾ The expression "to be lost" is used in Bornu for becoming a slave, and for dying.

the King of Bornu were on friendly terms*), and there was no quarrelling. But one day the great men of the town went to Ibram, the King of Bornu, and said to him, "King Ibram, if thou dost not prepare thyself, this priest will come and take the kingdom from thee." King Ibram attended to what the great men said, and quietly wrote a letter, and sent it to the King of Wadai, saying, "May the Wadais please to come to me, and to help me; for this man, priest Laminu, wishes to take the kingdom from me: if they do not come and help me, this priest will take the kingdom from me."

Then, when the King of Wadai saw the letter of King Ibram, he saw, in the letter, the invitation which King Ibram sent to him. Therefore he called all his soldiers, and, when they were come to him, he said to them, "Soldiers, I have called you, for King Ibram sent a letter to me, and when I opened and saw the letter, King Ibram said these words in his letter, 'May the King of Wadai please to send me warriors, for if he does not send me warriors, this priest Laminu wants to take the kingdom from me;' now I wished that you should hear the words of the letter, and this is why I called you." The soldiers understood the words of the King of Wadai, and returned, prepared themselves, took their war-implements, mounted their horses, and came all back to the King. The King of Wadai, on seeing that his soldiers were ready and had come to him for war, arose, went into his house, prepared himself, and came out again to his soldiers, so that the soldiers saw the King was ready. Then the soldiers said to the King of Wadai, "Please to go before, and to lead us wheresoever thou wilt; inform us of whatever thou wantest, and we will do it for thee."

The King of Wadai responded to the request of his soldiers, and went before them, and so they started for the place of priest Laminu. Priest Laminu did not know that King Ibram had written a letter and sent it to the King of Wadai, that the King of Wadai should come and help him. The Wadais brought war, and on approaching the town of priest Laminu, the King of Wadai sent some one to priest Laminu,

*) Lit. "what was between them was sweet, or pleasant,"

saying, "Go and tell priest Laminu that I am come to attack him; let him prepare himself, and to-morrow morning at nine o'clock I will come, that we may meet!" Priest Laminu listened to the words of the King of Wadai, and called all the people of his town together, and said to them, "Ye people of my town, let every one go, and prepare himself well in his house! To-day the King of Wadai is come, and yonder they will come to-morrow morning at nine o'clock, that I and they should commence the battle, as they told me by a messenger: now I wanted you to hear this word, and that is why I have called you." The people of the town attended to what the priest had said, and each went back to his house, to prepare himself properly for the war, and all the people came back to the priest; and when the priest had seen them on their return, he arose, went into his house, prepared himself properly for the war, and then returned to his people. He then went in front of his people, and they went to the seat of war, even the place where the King of Wadai was, he in front, and all his people following after him.

Upon this, when the King of Wadai saw the warriors of priest Laminu come to him, he and his soldiers arose and went, to encounter them in a battle. As soon as they had met, the King of Wadai killed a great many of priest Laminu's men, and when priest Laminu saw that many of his people were dead, he began to flee. The Wadais, on seeing priest Laminu flee, pursued them, so priest Laminu ran, and the Wadais pursued him. When the Wadais saw that priest Laminu had left his own town and gone to another, they returned, burnt priest Laminu's whole town with fire, took the goods, and went back to their own country.

Priest Laminu, on seeing that the Wadais had returned to their own country, arose and called all his people, to come back to their own houses. But on their return the whole town was burnt with fire by the Wadais, so that not a single house was standing, and the Wadais had taken all the goods away. Priest Laminu and his people were very sad*), and did not know what to say; they hung their heads upon the

*) Lit. "their hearts were spoiled."

ground, and sat in their houses, not knowing what to do. But priest Laminu said to his people, "Let every one sweep his house, and remain there, till we may see what God will do." So all his people swept their houses and sat down there.

After this King Ibram remained in his town, without knowing that Laminu was watching his opportunity to kill him. Priest Laminu arose, and went to King Ibram, and said, "I helped thee ¹⁾ to drive all the Phula into their forests, that thou mightest remain in thine house, and I and thou were of one mind ²⁾; but to-day I know that, though I was sincere to thee, thou to me wast insincere ³⁾, and that, though I liked thee, thou didst dislike me: thou sentest a letter to the Wadais, that the Wadais should come and kill me, and yet expectedst that thou mightest sit down quietly. The Wadais came, drove me from my house, killed all my people, burnt my town with fire, and took all my goods away to their own country. When I saw that the Wadais were gone, I returned to my town, swept my ground, and sat down with my people that were left. To-day I and thou dissolve our friendship: I will see who may come and take thee out of my hand, when I am going to destroy thee." Then he seized King Ibram, and slew him before his soldiers ⁴⁾: not one of the soldiers helped him, although they saw King Ibram with their eyes, when priest Laminu murdered him in his own house.

When he was murdered, priest Laminu went into his house, and sat down there; then he called all the people, both those of his own town and those of King Ibram, and when they were come to his court, he said to them in the court, "Let every one who will follow me, tell it me at once ⁵⁾, and I will hear it; and let every one who will not follow me, tell

¹⁾ That is to say, during the reign of Ibram's brother and father.

²⁾ Lit. "our word was one," i. e. we were agreed.

³⁾ Lit. "I held thee with one inside, and thou heldest me with two insides," i. e. I was what I professed, but thou wast double-hearted and hypocritical.

⁴⁾ Ali expressly states, that Laminu, on this occasion, came single-handed and without any soldiers, which shows what a daring man he was, and how much he was held in awe by the people.

⁵⁾ Lit. "in this place," or on the spot.

me, 'I do not follow thee,' and I will hear it too!" His people listened to the words of priest Laminu, and said to him, "We all follow thee: whatever thou likest, that we like, and whatever thou dislikest, we dislike." All the great men knew that priest Laminu had undertaken the government; and knowing this, they no longer called him (merely) Laminu, but Sheik Laminu: when they called him Sheik Laminu, all the people of the land knew that this priest had left the priesthood, and that the government of Bornu had come into his hand. After this there was none who any longer called him priest Laminu, but they only called him Sheik Laminu. I have been told¹⁾ that at that time the kingdom of Bornu passed into his hands.

c. Sheik Laminu as Sovereign.

I heard that, on entering upon the government, Sheik Laminu began his wars by attacking Katagum. As soon as the Phula of Katagum saw him, they did not stay to wait for him, but ran away, leaving behind every thing: cows, goats, sheep, and goods. When he had come to their Capital, he did not meet a single Pulo, but only cows, goats, sheep, and goods. He and all his soldiers dismounted at their Capital, and gathered the cattle together to kill them, so that they ate no food for three days, but beef. On the fourth day they got ready, arose from the Capital of Katagum, and started on the way to Kano. After having marched seven days, they alighted at the town of Gorgo, on the banks of a river. When they had waited there three days, they arose on the fourth, and continued to march towards Kano. Now there is a river of the name of Salamta where they cultivate every thing: king's corn²⁾, onions, yalo, and sweet potatoes, and here the Sheik alighted again and remained two days.

¹⁾ Lit. "they said, and I heard." With these words Ali declares, that what he here communicates is no longer taken from the stores of his own observation and experience, but was derived from his countrymen who left Bornu after him.

²⁾ Probably wheat.

After this the Kano-King saw them, and then he and all his soldiers prepared themselves, and went out, that the Sheik saw them. So the Sheik also and his soldiers prepared themselves, and when they had come to where the King of Kano was, he came near, and they met to begin the battle. When the battle had begun, the Sheik killed them, and they killed the Sheik ¹⁾. The Sheik killed great numbers of them, so that they did not want to stay, but ran, the Sheik pursuing them. They went, and entered into their Capital; and having entered, they shut their gates. The Sheik, on seeing that they had shut the gates, went back, and alighted where he had been staying at first.

Then they slept, and next morning they prepared themselves, and started on the way to the town of Yakuba ²⁾. On the fourth day of their march they reached the town of Yakuba, when the Sheik and his soldiers dismounted. Yakuba, on seeing them, sent a hundred horse to where the Sheik was, saying, "Go and see after them, whether the Sheik has really come to attack me, and then come back, and tell it me!" The hundred horsemen arose, but on coming to where the Sheik was, they did not go near him, for they were afraid, and went back to Yakuba, and said to him, "Thou wilt not be a match for the warriors whom the Sheik has brought against thee to-day." When Yakuba had heard their words, he called Captain Isa ³⁾, and said to him, "When my men went to reconnoitre, they were afraid, and came back to me, saying to me that I shall not be a match for the warriors whom the Sheik has brought against me: now, Captain Isa, do thou take three hundred horse, and go to see after them to-morrow!" After Captain Isa had slept, he took three hundred horse in the morning, and went before them to where the Sheik was, who, on seeing them, called his slave, the little Barga, and his son Lageran, and sent them, saying, "Go and see after the men who are come to me, what they

¹⁾ That is to say, his soldiers.

²⁾ Yakuba was a celebrated Pulo priest and warlike Chief whose town, which seems now to have his own name, is one of the strongholds of the Phula in Central-Africa.

³⁾ i. q. Jesus.

want of us; let them tell you what they want of us, and then come and tell me again!" When they went to the Phula, and met with them, and began the battle, the men of Yakuba killed (some) of the Sheik's men, but the Sheik's men would not flee. Priest Yakuba saw that they were fighting, but that none could put the other to flight. Yakuba was vexed; he prepared himself, and waited at home. The Sheik's son and his father's slave killed all the three hundred horsemen with whom Captain Isa had come against the Sheik upon their horses, and then took the horses, so that only three horses were left to return home to Yakuba.

On seeing them, Yakuba sent some one to the King of the Nyamnyam*), and when the King of the Nyamnyam had heard Yakuba's message, he called all his people, who, after coming to him, prepared themselves three days, and called all their wives to come to them with their baskets. Then the King of the Nyamnyam arose, got ready, and went before, all his people following after him. On coming to priest Yakuba, he said to the King of the Cannibals, "Behold, flesh has come: prepare yourselves, and let us go to the place whence the flesh has come!" The King of the Cannibals listened to what priest Yakuba said, and they all arose, and went to priest Yakuba, both the women, and the men, and the girls. Priest Yakuba, on seeing them, prepared himself, and called all his people together, and they and the Nyamnyam all joined, and went to attack the Sheik. All the Sheik's soldiers, on seeing them, likewise arose, and marched on, so that they all met for an attack. When the attack commenced, the Nyamnyam began to kill the Sheik's soldiers, and then, when they killed one, they cut him up for meat, ere his life had quite left him: on catching a man, some cut off an arm, the man still standing, others cut off a leg, and put it into their bag, and again others cut off the head, and put it into their bag: on catching a man, they at once cut him up completely for meat, and both the women and the girls with their baskets collected the intestines into their baskets. So, likewise, on killing a horse, they cut it all

*) Nyamnyam means Cannibal: it is a general and not a proper name.

up for meat, even before its life had quite departed. The Sheik's men saw them fight: the battle which they had commenced in the morning at nine o'clock, they fought all the day, till it became night. When it was night, the Sheik and his people went and dismounted.

Then also the Nyamnyam returned and dismounted: the Sheik's men lay down, expecting to resume the fight on the following morning; but as they were lying, the Nyamnyam arose at night, and came back to attack the Sheik. Then the Sheik's soldiers, on seeing the Nyamnyam, began all to flee, and when the Nyamnyam saw this, they pursued them: the former ran, and the Nyamnyam did not leave off pursuing them, till it became day; nay, even after it had become day, the Nyamnyam did not want to leave them and to return. After they had pursued them for three days, the Sheik said to his soldiers on the fourth, "If we continue to flee¹⁾, these Nyamnyam will not let us reach home: let us return, and drive them back a little! if they do not go back, they will not let one man of us remain." His soldiers attended to the Sheik's word, and when Father Omar, his son, with the little Barga and Ali Tsarma, turned their horses and rode back, all the soldiers, on seeing them, likewise turned, and drove them²⁾ back one day: but as the Nyamnyam retreated, and the Sheik's men came to where the Cannibals had spent their last night, they saw human bones, heads, legs and arms which they had thrown away, after having gnawed them enough, so that not one of the Sheik's men, on seeing this, could proceed any farther, but left the Nyamnyam, turned back, and resumed their way home, none being able to stand it any longer; neither did the Nyamnyam follow them again, but returned to their own country.

The Sheik had been pursuing his march to his own country eleven days, during which time they always arose as soon as it was day, and after pursuing their march during the day, alighted in the evening in the following towns successively: Tsebag, Katsaule, Kaduwa, Gafeiye, Tshatsharam;

¹⁾ Lit. "because of this our fleeing."

²⁾ i. e. the Nyamnyam.

Adufia, Murmur, Tshagua; but when they arose in the last-mentioned town in the morning, and proceeded, a hunter saw them in his forest. On seeing them he went, and told it to a Pulo of the name of Dankaua, saying, "Behold, the Sheik who made war against thee before, from whom thou fledst, when thou sawest him, and to whom thou didst leave thy town, that he should not see thee: he started for Kano, and, as the Phula of Kano were not strong enough for him, they shut their gates against him; he, on seeing the gates shut, arose, and set out for the town of Yakuba; having come to Yakuba, Yakuba called the Nyamnyam, and, united with them, put the Sheik to flight, who ran away, and is now going to his country: I have seen them in the middle of the forest, and am therefore come to inform thee of it." Dankaua, on hearing the hunter's words, got ready, called all his men, and met the Sheik on his way. When the Sheik's soldiers saw Dankaua's warriors, not one man would stay, but they began to flee, and were pursued by Dankaua. Now there is a river at a Lare¹⁾-town, which river is large, into this river they went, and passed to the opposite side; but when Dankaua came, he stopped at the banks of the river: so the river prevented him from following the Sheik, and Dankaua turned back.

The Sheik and his soldiers spent the night on the banks of the river, and when it was day again, they arose and went to the Bode-town Gulugudgum. Then the Sheik was taken ill, and when they left Gulugudgum and entered the forest of Little Bode, the illness overpowered the Sheik: so they slept in that forest, and next morning they arose and went to Little Bode. Here the Sheik's soldiers said, "Let us remain here, on account of the Sheik's illness, and attend to him for two days!" but, having been there two days, on the third God took the Sheik away²⁾.

d. King Omar, the son of Sheik Laminu.

When he was dead, the soldiers buried the Sheik, and then the soldiers called his son, Father Omar, and said to

¹⁾ Lare is the name of a country.

²⁾ Lit. "God sought him."

him, "Father Omar, thy father has brought us to the war, and, having gone and been unsuccessful, we are returning home; but behold, God has sought thy father by the way, so that he did not reach home: now, as thou art the eldest amongst his sons, come, we will take thy father's sword, and hang it round thee, and do thou sit down upon thy father's couch!" So they took the sword, and hanged it round him, and also put his father's cap of sovereignty¹⁾ upon his head, and he sat in his father's room.

On the seventh day, when he had offered the seven days' sacrifice for his father, they got ready, and started for the Capital. On their way they usually arose in the morning after day-break, and, after marching the whole day, they alighted, and spent the night in the following towns successively: *Ngarbua*, *Gorotshi*, *Besege*, *Dagambi*, also *Kurnawa*, after passing the former Capital of Bornu, and then they came to his father's town "Kukawa of the Tsade"²⁾.

Here all the soldiers dismounted; Father Omar went and alighted at his own house, and all the soldiers went home, unbuckled their war-things from their bodies, laid them away, and sat down. Father Omar sat down in his own house, and not in his father's, till, after seven days, the priests assembled, came to him, and said, "Father Omar, the government will not be good for thee, except if thou dost as thy father did." Father Omar agreed to what the priests said. On a Friday his mother³⁾ washed him, and introduced him into his father's house. Then, he called his mother and all the other wives of his father, and when they came to him, he said to them, "Behold, no one ever disregards⁴⁾ what our Lord does: my father is lost, and I have sat down in my father's house; may all ye wives of my father follow my mother, and remain in my house, till we may see what our Lord will further do." His father's wives listened to what

¹⁾ answering to our "crown".

²⁾ Tsade is the well-known sweet-water lake, which by other tribes is also called Tshade, the final e being always pronounced.

³⁾ Kings' mothers are always of the greatest consequence in those countries.

⁴⁾ Lit. "passes by."

Father Omar said: they went and followed his mother, to remain in her son's house, and then King Omar abode in his father's house.

When they were all settled, and King Omar had reigned two years, he sent to King Ibram¹⁾. This King Ibram lived at Tsundr, and, on his father's death, he did not send his father's property to King Omar. So King Omar sent messengers to King Ibram, saying, "Go and tell him to send me the goods of his father who is dead." King Ibram sent King Omar's messenger back, and said to him, "Go and tell King Omar: 'To whom did he send his father's goods, when his father died? I shall not give him my father's goods: if he wants my father's goods, let him arise, and come and take them with his own hand!'" When King Omar heard the words of King Ibram, he was wroth, and sat down, saying, "Let him not be in a hurry: I will come, and take his father's goods with mine own hand." So he prepared himself, called all his soldiers, and said to them, "Go and get ready, I will go to King Ibram, and will take his father's goods with mine own hand." All his soldiers prepared themselves, and came to him; also all the Shoas and all the Koyams came to him. When they were all come, he arose, got ready, mounted his horse, and all these men followed him, as they started on the way to Tsundr, and set out against King Ibram: after they had marched five days, King Ibram heard tidings respecting them.

Then, as they²⁾ were getting up, to encounter them³⁾ on the way, King Ibram's younger brother, whose name was Prince Baba, and who wanted to take the kingdom from his elder brother, without his knowing it, said to his elder brother, "Brother, do thou sit still, and give me two hundred horse, that I may meet them, and when I have seen them, and we are no match for them, I will come back and tell

¹⁾ This Ibram, King of Tsundr, or Dzundr, or Zundr, was a vassal of the Kings of Bornu, and has, of course, nothing in common with the Bornu King Ibram whom priest Laminu murdered, except the name.

²⁾ viz. King Ibram and his people.

³⁾ viz. King Omar and his army.

thee, that we may run and leave the town to them." His elder brother was foolish: he did not know that his younger brother wanted to kill him, and to take his kingdom. King Ibram gave his younger brother soldiers with two hundred horses. So Prince Baba took the two hundred horse, and marched towards King Omar, and when he had come near him, King Omar, on seeing him, said, "Is King Ibram going to make an attack?" but when his soldiers had got up to encounter them, Prince Baba, on seeing the soldiers of King Omar, dismounted from his horse, and said, "I am not come to King Omar in order to fight, I am going over to him," and thus he sent King Omar's soldiers back. When they were come to King Omar, they said to him, "The Prince who is coming to thee, does not come to thee in order to fight, but he says that he is going over to thee; he sent us to thee, saying that whatever thou likest, he likes, and what thou dislikest, he dislikes."

King Omar, on hearing what his soldiers said, called some one, and sent him to Prince Baba, saying, "Go and tell Prince Baba, that, as he says he has gone over to me, he may come to me, and that there will be no dispute between me and him." King Omar's messenger went, and said to Prince Baba, "Prince Baba, King Omar calls thee, for thou didst not come to him in order to fight, but in order to go over to him: now come to him, for he has heard thy message, and says that there will be no dispute between thee and him: come, and let us go to him!" Prince Baba arose, mounted his horse, likewise all his soldiers arose, and mounted their horses, and so Prince Baba came before King Omar. King Omar, on seeing Prince Baba, gave him the kingdom, saying, "Prince Baba, dismount from thy horse, and let all thy men dismount! As thou sayest that thou wilt go over to me, and as thou didst rise and come to me, I like thee, and give thee the kingdom of thy brother: stop, to-morrow I will war against thy brother, for I am come to take the goods of his father which he did not give to me, and concerning which he said that I must come and take them with mine own hand." So they slept, and the following morning all the greatest soldiers came to King Omar, and said to

him*), "Thou hast brought us against King Ibram, and now give us the Koran, and let us swear that, when our eyes see King Ibram, we may catch him by the hand, and give him to thee!" King Omar took the Koran, and when all the greatest soldiers had come, one by one, and sworn on the Koran, King Omar got ready against King Ibram.

King Ibram, on hearing the tidings that his younger brother, Prince Baba, had gone over to King Omar, and that King Omar had given him the kingdom, called all the men of his town, and said to them, "Ye great men of the town, when we heard that the army of King Omar was coming against us, and when King Omar was approaching us, my younger brother said to me, 'Brother, give me two hundred horse, that I may encounter this army, and when I see that we are not equal to them in strength, I will return to tell it to thee;' and I gave him two hundred horse; but when he had gone, he went over to King Omar, and I hear them say that King Omar has given him the kingdom; therefore hear ye all my word: whoever will follow King Omar, let him go to King Omar, but let every one who will follow me, prepare himself, for I have heard that, all the greatest soldiers of King Omar have taken an oath that, on seeing me, they will seize me by the hand, and give me up to King Omar: I shall not sleep in this town to-night; let every one who will follow me, follow, and every one who will not follow me, with him I have nothing to do." So King Ibram took all his men, left the town, set out, and went to the town of Kantshi.

Then, on the very next morning, King Omar, and all his soldiers, and Prince Baba, got ready, and the latter led them to his home Tsundr. On their arrival, King Omar did not meet King Ibram in Tsundr, for they had set the town on fire, burnt Tsundr, and gone farther. Then Prince Baba said to King Omar, "I know where my brother has gone: come, I will take you there!" so he went before, and King Omar with his soldiers followed him. Prince Baba went

*) Hereby they seem to intend to guard against a possible intrigue of Prince Baba's.

in front, and on reaching the town of Kantshi, he stopped his horse, and said to King Omar, "Behold, here I show thee the town to which my elder brother went, and which he entered." King Omar listened to the Prince's word, and all the soldiers completely surrounded the town, and stood still with their horses. Then, as King Ibram saw them, he was wroth, arranged all his slaves on horseback, and then all the soldiers who followed him, as well as he himself, got ready, and they began to march out. When they came to the gate, they opened it, and on coming out and standing still, King Ibram said, "Thou, King Omar, camest to war against me, and, on seeing thee, I was afraid of thee, left my town to thee, and fled; and yet, after coming to the town of the Kantshi King, thou pursuedst me, and camest after me, intending to take me: now if thou wilt take me, as I leave before thy very eyes, I will see the man who would attempt to follow me, and to come and take me." Thus saying, King Ibram placed all his soldiers in front, in the sight of King Omar, and turned his face Westward. On seeing this, an old soldier said to King Omar, "King Omar, thou puttest this King Ibram to flight in his home, he left his house to thee, and fled to abide in the Capital of another King; but when thou pursuedst him, and camest for the purpose of taking him, he, on seeing thee, prepared himself and all his soldiers, and then they came, opened the gate, and stood up; he, a man who had left his town to another, and come into another town, said to thee who camest in order to take him in the other town, 'I will see, what man will follow me, and come and take me!' and now he turns his face to the West, puts his soldiers in front*), and leaves: — do not interfere with him! this man would do something bad, if thou wert to interfere with him: let him alone, that he may depart!" King Omar attended to the words of the old soldier; not one of his men went after Ibram: they all saw him, as he departed.

When King Ibram was gone, King Omar's men gathered

*) viz. in a manner, as if he were determined to protect his soldiers, instead of being protected by them.

together the people, and every thing that was property in the Capital: the women, the children, the men, both small and great, the cows, the horses, the camels, the asses, the bullocks of burden, the sheep, the goats, the fowls, the cloth, the copper-money; then they chained the people together, and started for their own country, where they arrived after a five days' journey. Then the whole town rejoiced, saying, "King Omar has prospered." Now this is the first war which he made during his reign.

One day the tidings came to him, that King Ibram had entreated the Phula, saying, "Please to come and help me, that we may go and take Kugawa Buni!" and that the Phula had granted his request, prepared themselves, and come to him, and that he had risen, taken the lead, and was marching against Kugawa Buni: whereupon the King, Father Omar, called all his soldiers together, and said to them, "There are tidings which I have heard: I heard it said that King Ibram was bringing an army of Phula against Kugawa Buni¹⁾: so prepare yourselves, and to-morrow we will all go, and see those Phula with our own eyes!" King Omar's soldiers attended to his words, returned to their houses, and next morning they got ready, and all came back to him. Then he arose, prepared himself, and led them to Kugawa Buni, and, after their arrival, the Phula also came there. When King Omar and the Phula met, and commenced a battle, the Phula were not a match for the army: King Omar's soldiers killed multitudes of Phula, the Phula could no longer stand, but began to flee. Then the soldiers of King Omar pursued them, but the Phula continued their flight, and would not stay. When King Omar and his soldiers had chased the Phula, he returned, called his soldiers, and went back to his own town. After this he did no more send out an army to any other place, till Amade²⁾ was lost from Kugawa on the Tsade, in the fortieth year of his age. People who after me came to

¹⁾ This was a large town of Bornu, but not the Capital at the time here referred to.

²⁾ This is a Bornuese who has only been about ten years in Sierra Leone, and who was Ali Eisami's informant on the present subject.

Sierra Leone, at this present time, informed me that they left Father Omar on the throne in Bornu. — One youth who arrived lately ¹⁾, and is a soldier in the King's house ²⁾, says that King Ibram came back to his town Tsundr, after King Omar, who had driven him away, returned to his own country, and that he drove his younger brother, Prince Baba, whom King Omar had installed and left as King, from his house, so that he had to flee to another town, and that then he himself entered and dwelled again in his own house: so it was, when he became a slave, says the soldier. — This is finished.

9. A Biographical Sketch of Ali Eisami Gazir.³⁾

In the town of Magriari Tapsoua, there was a man, named Mamade Atshi, son of Kodo ⁴⁾, and he was my father. He was already a priest when he went and sought to marry my mother: so when their great people ⁵⁾ had consulted together, and come to a mutual understanding ⁶⁾, my father prepared himself, sought a house, and the time for the wedding was fixed, which having arrived, my mother was married, and brought into my father's house. After they had been living in their house one year, my elder sister, Sarah, was born, next my elder brother Mamade ⁷⁾, and after him myself; next to me, my younger sister Pesam, and then my younger sister Kadei were born; on their being born, our mother did not bear any more. As to myself, I was put to school when I was seven years of age. Then my younger

¹⁾ i. e. about 1849.

²⁾ This means in the Barracks of Freetown. — He is the individual referred to in the Preface to the Grammar.

³⁾ His portrait is prefixed to the Grammar.

⁴⁾ She was his mother, see § 126.

⁵⁾ i. e. the parents and other grown up members of their respective families.

⁶⁾ Lit. "when they had joined their heads and laid down their words in one and the same place."

⁷⁾ i. e. Muhammad.

sister Kadei and mine elder brother Mamade died, so that only three of us remained, of whom two were females and I alone a male. When I had been reading at school till I was nine years of age, they took me from school, and put me into the house of circumcision; and after passing through the rite of circumcision, I returned to school, and having remained there two years longer, I left off reading the Koran. When I left off reading the Koran, I was eleven years old.

Two years later, there was an eclipse of the sun¹⁾, on a Saturday, in the cold season. One year after this, when, in the weeding time, in the rainy season, about two o'clock in the afternoon, we looked to the West, the Kaman-locusts were coming from the West, forming a straight line (across the sky), as if one of God's thunder-storms were coming, so that day was turned into night. When the time of the locusts was past, the famine Ngeseneski took place, but did not last long, only three months. After it, the pestilence came, and made much havock in Bornu, completely destroying all the great people. Next, the wars of the Phula came up. In the rainy season the Phula put to flight the Deia King with his family, and, as they were coming to our town, my father said to me, "My son, times will be hard for you: this year thou hast been nineteen years of age, and though I said that, when thou art twenty, I will seek a girl for thee, and let thee marry, — yet now the Phula have unsettled the land, and we do not know what to do: but what God has ordained for us, that shall we experience." When the guinea-corn which we were weeding had become ripe, and the harvest was past, the Phula roused both us and the Deiaese, so we went, and remained near the Capital, till the Phula arose and came to the Capital, on a Sunday, about two o'clock in the afternoon. When they were coming, the Commander went out to encounter them; but, after they had met and been engaged in a battle till four o'clock, the Commander's power was at an end. The King arose, passed out through the East-gate, and started for Kurnoa. Then the Commander left the Phula, and followed the King; on seeing which, all the

¹⁾ Lit. "they caught the sun" or the sun was caught.

Phula came and entered the Capital. After they had entered, the tidings reached us about seven o'clock in the evening. When the tidings came, none knew where to lay their head. On the following morning, a great priest of the Phula said to us, "Let every one go and remain in his house, the war is over: let all the poor go, and each cultivate land!" Then my father called his younger brother, and we arose and went to our town; but when we came, there was nothing at all to eat. So my father called my mother at night, when all the people were gone, and said to her, "This our town is ruined¹⁾; if we remain, the Phula will make an end of us: arise, and load our things upon our children!" Now there was a town, Magerari by name, which is subject to the Shoas; and the Phula never meddle with any place that is subject to the Shoas. So we arose, and went to that town; but when we had lived there one year, the King went, turned the Phula out of the Capital, and went in himself and abode there.

About one year after this event, when my father had died, as it were to-day, at two o'clock in the afternoon, and we had not yet buried him, intending to do so next day, then we slept, and on the following morning, my mother called me, and my elder and my younger sister, and said to us, "Live well together, ye three; behold, your father lies here a corpse, and I am following your father." Now there was just a priest with us who said to my mother, "Why dost thou say such things to thy children?" but my mother replied to the priest, "I say these things to my children in truth." Then she called me, and I rose up, went, and sat down before her. When I had sat down, she said to me, "Stretch out thy legs, that I may lay my head upon thy thighs." So I stretched out my legs, and she took her head, and laid it upon my thighs; but when the priest who was staying with us saw that my mother was laying her head upon my thighs, he arose, came, sat down by me, stretched out his legs, and took my mother's head from my thighs, and laid it upon his own. Then that moment our Lord sought²⁾ my mother.

¹⁾ Lit. "is no longer a town."

²⁾ i. e. took away.

After this there came tears from mine eyes, and when the priest saw it, he said to me, "Let me not see tears in thine eyes! will thy father and thy mother arise again, and sit down, that thou mayest see them, if thou weepest?" I attended to what the priest said, and did not weep any more. With the corpse of our father before us, and with the corpse of our mother before us, we did not know what to do, till the people of the town went and dug graves for both of them, side by side, in one place, and came back again, when we took the corpses, carried and buried them, and then returned.

After waiting two months at home, I took my younger sister, and gave her to a friend of my father's in marriage, my elder sister being already provided with a husband. On one occasion I got up after night had set in, without saying any thing to my little mother¹⁾, took my father's spear, his charms, and one book which he had, set out on a journey, and walked in the night, so that it was not yet day when I reached the town of Shagou, where there was a friend of my father's, a Shoa; and, when I came to the dwelling place of this friend of my father's, they were just in the place for prayer. When I came to him, and he saw me, he knew me, and I knew him. I having saluted him, he asked me, "Where is thy father?" I replied to him, saying, "My father is no more, and my mother is no more, so I left both my elder and my younger sister, and came to thee:" whereupon he said to me, "Come, my son, we will stay together; thy father did do good to me, and now since he is no more, and thou didst like me and come to me, I also like thee: I will do to thee what I do to my own son."

After I had been there about three years, I called a companion, saying, "Come and accompany me!" for I had a friend in a town of the name of Gubr. The youth arose, and we started together, but as we were going towards the town of Gubr, seven Phula waylaid us, seized us, tied our hands upon our backs, fettered us, put us in the way, and then we

¹⁾ The "little mother," in polygamy, is any of one's father's wives who is not at the same time one's real mother. — Ali's father had one more wife, besides Ali's mother.

went till it became day. When it was day, both they and we became hungry in a hostile¹⁾ place, the land being the land of Ngesm. In this place we sat down, and ate the fruit of a certain tree called Ganga, till it became dark, when they took us again, and carried us to the town of Ngololo to market. On that day Hausas bought us, took us into a house, and put iron fetters on our feet; then, after five days, we arose, and were twenty-two days, ere we arrived in the Hausa land. When we arrived, we went to a town called Sangaya, where there are a great many dates. In this town we remained during the months of Asham, Soual, and Kide; but when only three days of the (month of) Atshi were passed, they roused me up, and in a week we came to the Katsina Capital, where they slew the Easter-lamb, and after five days they rose again, and we started for Yauri. After marching a fortnight, we arrived at the Yauri Capital. Here the Hausas sold us, and took their goods, whilst Bargas bought us. The Bargas roused us up, and when we came to their town, the man who had bought me, did not leave me alone at all: I had iron fetters round my feet, both by night and by day. After I had stayed with him seven days, he took me, and brought me to the town of Sai, where a Yoruban bought me.

The Yoruban who bought me was a son of the Katunga King; he liked me, and called me to sit down before him, and, on seeing my tattoo-marks, he said to me, "Wast thou the son of a King in your country?" To this I replied, "My father, as for me, I will not tell lies, because times are evil, and our Lord has given me into slavery: my father was a scholar." Then he said, "As for this youth and his father, his father must have been a fine man; I will not treat him ill²⁾;" and so he kept me in his house. In this place I remained a long time, so that I understood their language. After I had been there four years, a war arose: now, all the slaves who went to the war, became free; so when the slaves

¹⁾ Lit. "unliking, or disliking" which must mean either "untoward," "sterile," or "hostile." The latter seems here to be intended, as they waited till they could march under cover of night.

²⁾ Lit. "I will not behold him with an evil eye."

heard these good news, they all ran there, and the Yorubans saw it. The friend of the man who had bought me, said to him, "If thou dost not sell this slave of thine, he will run away, and go the war, so that thy cowries will be lost, for this fellow has sound eyes." Then the man took hold of me, and bound me, and his three sons took me to the town of Atshashe, where white men had landed; then they took off the fetters from my feet, and carried me before them to the white people, who bought me, and put an iron round my neck. After having bought all the people, they took us, brought us to the sea-shore, brought a very small canoe, and transferred us one by one to the large vessel.

The people of the great vessel were wicked: when we had been shipped, they took away all the small pieces of cloth which were on our bodies, and threw them into the water, then they took chains, and fettered two together. We in the vessel, great and small, were seven hundred, whom the white men had bought. We were all fettered round our feet, and all the stoutest died of thirst, for there was no water. Every morning they had to take many, and throw them into the water: so we entreated God by day and by night, and, after three months, when it pleased God to send breezes, we arose in the morning, and the doors were opened. When we had all come on deck, one slave was standing by us, and we beheld the sky in the midst of the water.

When I looked at the horizon, mine eye saw something far away, like trees. On seeing this, I called the slave, and said to him, "I see a forest yonder, far away;" whereupon he said to me, "Show it to me with thy finger!" When I had shown it to him, and he had seen the place at which my finger pointed, he ran to one of the white men who liked me, and would give me his shirts to mend, and then gave me food, he being a benefactor; now, when the slave told it him, the white man who was holding a roasted fowl in his hand, came to me, together with the slave. This slave who understood their¹⁾ language, and also the Hausa²⁾, came and

¹⁾ i. e. the Spaniards'.

²⁾ which Ali likewise speaks a little.

asked me, saying, "Show me with thy finger what thou seest, that the white man also may see it!" I showed it, and when the white man brought his eye, and laid it upon my finger, he also saw what I pointed at. He left the roasted fowl which he held in his hand and wanted to eat, before me, and ran to their Captain. Then I took the fowl, and put it into my bag. All of them ran, and loaded the big big guns with powder and their very large iron. We, not knowing what it was, called the Hausa who understood it, and said to him, "Why do the white men prepare their guns?" and he said to us, "What thou sawest were not trees, but a vessel of war is coming towards us." We did not believe it, and said, "We have never seen any one make war in the midst of water;" but, after waiting a little, it came, and when it was near us, our own white men fired a gun at them¹⁾; but it still went on. When the white men with us had fired a gun nine times, the white man of war was vexed and fired one gun at our vessel, the ball²⁾ of which hit the middle mast with those very large sails³⁾, cut it off, and threw it into the water. Then the white men with us ran to the bottom of the vessel, and hid themselves. The war-chief, a short man, of the name of Captain Hick,⁴⁾ brought his vessel side by side with ours, whereupon all the war-men came into our vessel, sword in hand, took all our own white men, and carried them to their vessel. Then they called all of us, and when we formed a line, and stood up in one place, they counted us, and said, "Sit down!" So we sat down, and they took off all the fetters from our feet, and threw them into the water, and they gave us clothes that we might cover our nakedness, they opened the water-casks, that we might drink water to the full, and we also ate food, till we had enough. In the evening they brought drums, and gave them to us, so that we played till it was morning. We said, "Now our Lord has taken us out of our slavery," and thanked him. Then

¹⁾ i. e. the crew of the man of war.

²⁾ Lit. "the stone."

³⁾ Lit. "clothes."

⁴⁾ I wrote this name from Ali's pronunciation, and so I am not quite sure whether it is correct: it might also be Heck, or Hicks, or Egg.

came a white man, stood before me, and, after looking at me, slapped both my cheeks, took me to ¹⁾ the place where they cooked food, and said to me, "Thou hast to cook, that thy people may eat." So I cooked food, and distributed the water with mine own hand, till they brought us and landed us in this town, where we were a week in the King's house ²⁾, and then they came and distributed us among the different towns.

We went and settled in the forest ³⁾, at Bathurst. We met a white man in this town whose name was Mr. Decker, and who had a wife, and was a reverend priest. On the following morning we all went, and stood up in his house, and having seen all of us, he came, took hold of my hand, and drew me into his house, and I did not fear him; but I heard inside the house that my people without were talking, and saying, "The white man has taken Ali, and put him into the house, in order to slaughter him ⁴⁾." So I looked at the white people, and they looked at me. When the white man arose and went to the top of the house, I prepared myself, and thought, "If this white man takes a knife, and I see it in his hand, I will hold it;" but the white man was gone up to fetch shirts, and trowsers, and caps down. On coming down, he said to me, "Stand up!" So when I stood up, he put me into a shirt, put trowsers over my legs, gave me a jacket, and put a cap upon my head. Then he opened the door, and when we came out, all our people were glad. He called a man who understood the white man's language, and said to him, "Say that this one is the chief of all his people ⁵⁾;" then the man told me so. When they carried us to the fo-

¹⁾ Lit: "took hold of me, drew me, carried me to the place where they cook food, put me down, and said to me."

²⁾ i. e. in the buildings erected in Freetown for the reception of the liberated slaves, when they are brought in by the cruisers.

These buildings are now commonly called the "Queen's yard," by the people of Freetown.

³⁾ As the neighbourhood of Bathurst still was in those days.

⁴⁾ Many Negroes believed, on being shipped in slave vessels, that the white men were Cannibals who had almost eaten up their own countrymen, and now came to fetch black men to gratify their appetite for human flesh.

⁵⁾ From this time Ali was for many years a constable.

rest the day before, my wife followed after me; and on the day after our arrival¹⁾ the white man married us, and gave me my wife, so we went and remained in the house of our people.

The white man was a benefactor, and he liked me. But, after a few days, his wife became ill, so we took her, and carried her to the town of Hog-brook²⁾; and then the illness exceeded her strength, and our Lord sought her. After this he arose in our town, and we took his things, and carried them to Freetown, where he said to us, "Go, and remain quiet; I go to our own country, not knowing whether I shall come back again, or not." Then he shook hands with us, bid us farewell, and went to their own country.

Until now our Lord has preserved me, but "God knows what is to come³⁾," say the Bornuese. I also heard the great men say, "What is to come even a bird with a long neck cannot see, but our Lord only." — This is an account of what I experienced from my childhood till to-day, and what I have been telling thee is now finished.

¹⁾ When I wrote the Preface to the Grammar, I was under the impression that Ali was married the day after his arrival in Sierra Leone, instead of, as this passage shows, after his arrival in Bathurst. Consequently he was landed in Sierra Leone a week earlier than is stated in the Preface to the Grammar.

²⁾ Now called Regent-town.

³⁾ Lit. "the things of the front, or what is before."

VOCABULARY.

(Abbreviations: *s.*, substantive; *a.*, adjective; *v.*, verb; *pr.*, pronoun; *ad.*, adverb; *conj.*, conjunction; *Conj.*, Conjugation; *sing.*, singular; *pl.*, plural; *n. a.*, noun of action; *Gen.*, Genitive; *Dat.*, Dative; *c.*, cum, = with; *comp.*, compare; *intr.*, intransitive; *trans.*, transitive; *lit.*, literally.)

A.

ába, or *abá*, *s.* 1) father. It is also used in addressing males generally, so that even little boys may be addressed with "*ába ganá*," and a father may thus address his own son. When used in addressing any one, *aba* is frequently prefixed to the proper name, *e. g.* *ába Áli*; but if the proper name is not used, you either say *abáni*, or *abá kōa*. — *Wu nīrō ába* (or *nēmabá*) *ntšískī*, means, "I acknowledge thy superiority," or simply, "thou art right."

2) uncle, *viz.* the father's brother, *comp.* *ráfā*.

ába ganá, the father's younger brother.

ába kúra, the father's elder brother.

abáma, *a.* belonging to a father; *e. g.* *táta abáma*, as opposed to *táta ngénī*, a fatherless child.

abáŋgin, *v.* 1) I become a father, am a father.

2) I honour, obey, treat as a father, *c.* *Dat* and *Acc.*; *e. g.* *ni abánemmō* or *abánemga abánemba?* dost thou honour thy father as such?

abáwa, *a.* having a father.

áber, *s.* a spotted serpent, about nine feet long, and as thick as a man's thigh. If you tread on its head, it may not mind it, but if you tread on its tail, it will rise and bite. Its bite is fatal.

ádam, *s.* the name of Adam, man.

ádam ganá, *lit.* "little Adam" = son of man, man.

ādemtéskin, *v.* I consider, reflect. It is properly the Reflective Conj. of the obsolete *ādémgin*.

ādemma, and *ādémta*, *s.* reflection.

ádīa, *s.* punishment. *ádīa adīngin*, *c. Acc.* I inflict punishment, I punish.

ádiāma, *s.* one who inflicts punishment.

adīgata, *a.* punished, despised.

ádim, *s.* eunuch: *ádimmō yākéskin*, I make one a eunuch.

ādīmgin, *v.* I become a eunuch; also: I make one a eunuch.

ādīmginata, *a.* made a eunuch, unmanned.

adīngin, *v.* I punish, Conj. III. *adīteskin*, I am punished, am in a state of punishment.

adoúa, *s.* (Arabic) ink.

ádugusō, or *kū adúgusō*, or *kōadúgusō*, and even *koágusō*, *ad.* till to-day; *e. g.* *ádugusō wu kásuāwa*, I was ill until to-day.

adūngin, *v.* I pray for one, or bless him *c. Dat.*; *e. g.* *tatānirō adūgósō*, I blessed my son. Conj. II. *adūgeskin*, *id.*, *e. g.* *állā andirō adúsagei*, God has blessed us.

ádurun (from: عَذَرَ, excusavit) *s.* what is excused, not examined into, not punished; *e. g.* *būntse ádurun*, his blood shall not be avenged.

áfī (also *ápi* and *ábi*), *pr.* which? what? *áfīma bágō*, not any thing, nothing; *áfīma kómbubē bágō*, not any food.

áfīgei, *ad.* why? wherefore? how?

áfīrō, *ad.* why? wherefore? for what purpose? from what cause?

ágar, *s.* a stick or rod of the thickness of a thumb, or a little thicker.

agelábgata, *a.* troubled, harassed.

āgelámgin (*ši āgeláptšin*) *v.* I trouble, harass. Conj. III. *āgeláptéskin*, I have trouble, am in trouble.

āgelápte, *n. a.*, the act of troubling, harassing.

āgeláptema, *s.* one who troubles.

āgémgin, (*ši āgémtsin*) *v.* I judge, decree, order; *e. g.* *áfīyāye*

állayē āgēmesagenātē šītemā ruiyen, what God has decreed for us, that we shall see, *i. e.* experience.

ágō, *s.* thing, something.

ágō ngáfobē, any thing future, the future.

ágō fūgubē, any thing past, the past.

āi, *ad.* verily, truly, really; *e. g.* *āi wūma pērōnēmgō*, verily I am thy daughter.

āki, *s.* duty, custom.

al, *s.* manner, mode, custom, habit, peculiarity, way, fashion.

alahāsar, *s.* the hour for prayer, about three o'clock p. m.

alákte, *n. a.* the act of creating, creation.

álakte, *n. a.* the act of turning, fanning.

alákteṃa, *s.* creator, maker; also: *állā alákteṃa*, *id.*

álakteṃa, *s.* one who turns, fans.

álakterám, *s.* an instrument for fanning.

álal, *s.* 1) any thing which may be eaten, which is not *áram*;

2) any thing or any person allowed, lawful: *kāmū álal*, a lawful wife; *táta álal*, a legitimate child.

álam, *s.* (from عَلَم) 1) banner, standard, ensign, flag. It usually consists of from five to ten long slips of cloth, about a foot in width, fastened to a pole about twelve to eighteen feet long.

2) The banner-bearer, the flag-officer.

3) The "*álam mēogu ndurī meibē*," or the twelve Regiments of which the king's army consists, have each an *álam* of their own. The following are the names of these Regiments:

álam keigammābē, the Regiment of the Generalissimo, consisting of at least 1000 horse.

álam yérimābē, the Regiment of the Commander who is second in rank, consisting of 1000 horse.

álam fūgumābē, the Regiment of a Commander who is always in front of the army and has to perform the reconnoitring, numbering about 500 horse.

álam tsárma kúrābē, Regiment of a Commander whose office it is to make the first attack upon the enemy

(*tsárma* = drawing, viz. into battle), and numbering from three to five hundred horse.

alam tsárma ganábē, Regiment of a Commander who follows the "*tsárma kúra*" in battle, and takes his place in his absence. It also has from three to five hundred horse.

alam kázalmābē, a Regiment of about 200 horse.

alam lúntimābē, likewise a Regiment of about 200 horse.

alam bagárimābē, a small Regiment of about 100 horse.

alam galádimābē, a Regiment levied in the Western dependencies of Bornu, and consisting of about 1000 horse.

alam šétimābē, a Regiment levied in the Eastern dependencies of Bornu, and consisting of about 1000 horse.

alam lífulāma, the Regiment of a Commander who has the right of blowing a certain silver (*lifula*)-trumpet; it has about 500 horse.

alam ytrimābē, a Regiment consisting of about 300 horse.

alāngin, v. (*ši aláktšin*), I create, make (used of God only).

alāngin, v. (*ši aláktšin*), 1) I turn, turn over (e. g. a pancake); comp. *kálāngin*. Conj. II., I turn to, upon. Conj. III., I turn myself, I turn myself head over heels.

2) I fan, winnow (e. g. corn).

albárū, s. (from بارت) powder.

álega, s. 1) the act of creating, making; creation; — *álega ál-lābē*, God's creation; — *álega dīniābē*, the creation of the world.

2) created beings, creatures: — *álega allabēte ngāsō: kāmnyin, búndin, ngúdon, búnin*, all God's creatures: man, beasts, birds, fish.

alfákī, s. (from فقيه, juris consultus religionis et rerum divinarum) a Priest of first rank.

alfátera or *alpátera*, s. also: *kórō alfátera*, a mule.

āmpā, s. 1) mindfulness, attention, care.

- 2) support, maintenance, subsistence; *e. g. kīdā āmpābē*, a profession, an employment to earn one's livelihood.
- āmpāma*, *s.* guardian, keeper.
- āmpāngin*, *v.* I mind, attend to, care for, guard, keep.
- āmpāram*, *s.* place where any thing is kept; *e. g. āmpāram dābē*, meat-safe.
- āmpāte*, *n. a.* the act of minding, guarding.
- āmpātema*, *s.* guardian, keeper, attendant.
- āndi*, *pr. we.* — *āndīsō* or *āndi ngāsō*, all of us.
- ānem*, *s.* South: *ānemnyin*, in the South; *ānemmo*, toward the S., southward; *ānem-potē*, South-West; *ānem-gedī*, South-East.
- āntēlesge*, *s.* a bolster stuffed with cotton and laid on the horse's back, before the saddle is put on; *comp. kantārgī* and *fūrūdu*.
- āntēlesgema*, *s.* the maker of such bolsters.
- āntsā*, *s.* thing, implement, instrument, effects, personal luggage; *e. g. āntsā krīgibē*, war-instruments; *āntsā kúlōbē*, agricultural implements; *āntsā nēmbē*, furniture.
- āngal*, *s.* sense, wisdom, prudence, mind; meaning, signification.
- āngāngin*, and *āngaltiskin*, *v.* I act wisely.
- āngalwa*, *a.* wise, prudent, clever, sensible.
- āngāra*, *s.* denial.
- āngārāma*, *s.* one who denies.
- āngārngin* and *āngérngin*, *v.* I deny, disown; *e. g. mánāntsurō*, or *mánāntsegā āngārngī*, I denied his word; *kāmmō* (not: *kāmgā*) *āngārngī*, I denied somebody.
- āngārte*, *n. a.* the act of denying, denial: *nā āngārtibē bāgō*, there was no room for denial.
- āngārtema*, *s.* one who denies.
- āngin*, *v. (ši dktšin)*, I clear my throat.
- āngin*, *v. (ši ātšin)*, 1) I stretch out, hold out, (*e. g. the hand*); 2) unfold, open; *e. g. būsī āngin*, I open a mat. *Conj. II.* and *IV.*, I stretch out or reach something to somebody. *Conj. III.* *āteskin*, I stretch myself.
- ārāde*, *s.* lightning: *ārāde kolótši*, there is lightning.

- áram*, s. (from A: حَرَامٌ) 1) any thing that may not be eaten, any thing prohibited; *e. g.* *dā pərbē áram*, horse-flesh is *áram*, or may not be eaten.
- 2) illegal, unlawful; *e. g.* *táta áram*, an illegitimate child, a bastard.
- 3) abomination, detestable thing; *e. g.* *mei áte ágō tséde-nāté áram*, what this king has done (*viz.* incest) is an abomination.
- árasge*, six.
- árasgen*, sixteen.
- áre*, or *aré!* *sing.*, *árogō! pl.*, come! — a defective verb, used only in the Imperative.
- argálāfū*, s. caraway-seed, or cumin. There are two kinds of it in Bornu, one black, and the other red or brown.
- argalam*, s. 1) pen, made of the stalks of guinea-corn.
- 2) the ear of a horse: *argalam pərbē*, (never *súmō pərbē*).
- argalamráam*, or *tšénā argalamráam*, s. penknife.
- argata*, a. dried, dry.
- argem*, s. guinea-corn, used for food. Of this there are two kinds in *Gázir*, *viz.* *argem mátia*, of a white colour, and *argem mórō*, of a red colour.
- aril*, s. (Arabic?) silk.
- armalán*, s. (Arabic?) the tenth month, in which the *ášām*, or fast is kept.
- arngin*, v. *intr.* to dry, become dry. Conj. III., I dry myself.
- Conj. IV. I dry, make dry, c. Acc.
- arsāse*, s. pistol.
- árte* n. a. the process of drying.
- arterám*, s. place for drying.
- ártsekī*, s. luck, fortune: *állā ártsekī beíantse!* may God give thee good luck!
- ārtšínōma*, s. a military officer, subject to the Yerima.
- ášām*, s. fast: *ášām tsúmgin*, I keep a fast, I fast; *ngúmorī ášāmbē*, fast-festival, *i. e.* the festival following the great annual fast.

ášar, *s.* a portion of a book, consisting of three *kúmsa*.

ášer, *s.* loss.

asérngin, *v.* I lose, *i. e.* cause to be lost, waste. Conj. III., I lose, *i. e.* am deprived of the possession of a thing, *e. g.* *wu tsénānyin asérteskī*, I have lost my knife.

ášir, *s.* secret, mystery; concealing one's fault; (help, salvation).

ášir kámbē pérémgín, I expose one, do him harm or injury of any kind.

wu ášir kámbē tsángín, I help, deliver one, (originally, as it would seem, by hiding his evil deeds, but now in general, *e. g.* from drowning, wild beasts &c.)

áširwa, *a.* faithful to secrets, discreet in keeping secrets.

áte, *pr.* this (pl. *ánī*); *e. g.* *kām áte*, this person; *agôte*, for *ágō áte*, this thing.

átegei, *pr.* such, such a one, the same.

átegeirō, *ad.* thus, so, in such a manner; *e. g.* *átegeirō dē!* do it thus!

átemā, *ad.* therefore.

átemān, *ad.* 1) there, at that place.

2) then, at that time.

3) therefore.

átemārō, *ad.* therefore, on that account.

áteyāyé, or *áteyayérō* or *áteyaérō*, *conj.* yet, and yet, nevertheless.

áte or *wóte*, a defective negative verb, do not! *e. g.* *áte lénemmi*, do not (thou) go! *átogō lénūwí*, do not (ye) go! (see Gram. § 236.)

áte, or *wóte*, *ad.* not.

atsálgata, *a.* hurrying, hurried.

atsállā, *n. a.* the act of hurrying, haste.

atsállāma, *s.* one who hurries.

atsálngín, *v.* I haste, hasten, hurry. Conj. III., I hasten after or towards a person; Conj. IV, c. Acc., I cause one to hurry, I hurry him.

atsálte, *n. a.* the act of hurrying, haste.

átšī (from حاجي) or *átšī mákkāma*, a pilgrim to Mecca.

B.

bábā, s. aunt, i. e. father's sister: *bábā kúra*, father's elder sister; *bábā gandá*, father's younger sister.

bábaŋgin, v. (*ši bábaktšin*) I give many slaps, beat well, beat out. Conj. II. c. Dat., I beat upon any thing.

Bádawei, s. a Beduin. The Bornuese call Arabs and Phula by this name.

badīgata, a. begun, commenced.

badīŋgin, v. 1) I begin, c. Acc. and Dat.: *ši kídāntsega* or *kídāntsurō badītsi*, he has begun his work.

2) I endeavour, attempt, undertake: e. g. *ši góturō badīgányā*, *širō góturō tegērī*, when he attempted to take it, he could not.

badīte, n. a. the act of beginning, commencement.

badītema, s. beginner.

badīteram, s. place for beginning, beginning.

bāfúskin, v. intr. 1) I cook; e. g. *dā bāfunāté*, cooked meat; *dāte bāfū*, the meat is done. Conj. IV. c. Acc., I cook (trans.)

2) to ripen; e. g. *árgem bāfi*, the guinea-corn is ripe.

3) to be rendered invulnerable by going through a treatment with medicines and charms. Conj. IV. c. Acc., I render invulnerable.

bágā, s. 1) heap; e. g. *bágā tilō tsámgi*, I laid it in one heap.

2) crowd, host, number; e. g. *wu bágā kām̐ma tsámgi*, I collected a crowd of people. — *bágā pērbē*, a number of horse, a detachment of cavalry.

bagári, s. the office of the *bagārīma*.

bagārīma, s. a certain military officer.

bágō, ad. not, no, never: *rufūŋgin bágō*, I do not write, I never write, I cannot write.

bāgōŋgin, v. I shall be no more, shall die. Conj. IV., I bring to an end, destroy.

bákta and *bákte*, n. a. of *bāŋgin*, the act of beating.

bāktāma, s. one who beats.

báktar, *s.* a leather-case for keeping manuscripts and books in.

balámtāmi, *s.* a battle-axe, suspended from the saddle bow:

see Fig. 5. in the Appendix to Major Denham's Travels.

balámbō, *s.* a kind of dumpling.

bálbal, *s.* yard or inclosed piece of ground before the house;

comp. *ngáfodī* and *nāngadī*.

bálgā, *s.* or *sūnō bálgā*, sandal.

balgátšī, *s.* a very deep well of water. It is from 30 to 50 fathoms or 180 to 300 feet deep, and often contains from 10 to 20 fathoms of water. In making the well, they have to dig through white and red sand to a great depth, till they come upon a rock, which, when broken through, sends forth such a quantity of water, that the well-digger (*beḷágāma*) has to be drawn out immediately to escape being drowned. — The *balgátšī* differs from the "*sōā*" by its greater depth, and also by its spring (*kāšim*) being underneath a rock, whereas the spring of the *sōā* (*kádam*) is in the common ground, or sand.

bālī, *s.* and *ad.* or *bālīa*, *ad.* to-morrow: *bālī mínwa*, next year; *bālī kótšīa*, on the day after to-morrow.

bālō, *s.* a scar, or mark of a wound; the marks of tattooing.

bālōa, *a.* having scars, scarry.

báltē, *s.* the time about nine o'clock a. m.: *dīniā baltētšī*, it is nine o'clock a. m.

báltērám, *s.* breakfast; *e. g.* *wu báltērámni búskī*, I have eaten my breakfast. — *báltērám pérbē*, or: *báltē pérbē*, the act of watering horses in the morning.

bámba, *s.* plague, pestilence, cholera.

bambúda, *s.* robber, especially highway-robber.

bambúda, or *neṃbambúda*, *s.* high-way robbery.

bánna, *s.* the process of spoiling, corruption, decay; ruin, devastation, desolation; *e. g.* *bámāma bánna tsédō Bórnu* *ngúburō*, the plague caused great devastation in Bornu.

bannāngin, *v.* I spoil, corrupt, *intr.* and *trans.*; *e. g.* *kitábūni banátšī*, my book is spoiled; *ši kitábūnigā bannátšī*, he has spoiled my book.

- bannátema*, s. spoiler, one who corrupts.
- bánō*, s. hoe: *bánō káreskin*, I make a hoe.
- bántenyé*, s. mist, fog, happening only in the cold and rainy seasons.
- bántenyéwa*, a. misty, foggy: *díniā bántenyéwa*, it is foggy weather.
- bángin*, (*ši báktšin*) v. I knock, beat, strike; also used of the lion, when he seizes and kills his prey: *mína kām báktši*, a lion has killed a person. — *dógumnyin bángin*, to butt, (said of animals). — *wu bēndegen bángin*, I shoot with a gun.
- bārā*, s. 1) search for game, hunting: *dā bārābē*, game, venison. *kérī bārābē*, or *kérī bārāwa*, or *kérī bārāma*, a sporting dog, a dog trained to search for game, a pointer.
- 2) game itself.
- bārāram*, s. place where game is tracked or hunted.
- barāngin*, v. I seek, I trace out, I smell out, I track, I hunt.
- barāte*, n. a. the act of seeking, spying out, hunting.
- barātema*, s. one who finds out, hunts, a hunter.
- bārbū*, s. thief, robber: *kátsallā bārbubē*, the chief of robbers.
- bārbūma*, s. the judge of thieves and robbers, criminal judge.
- barbūngin*, v. I become a thief or robber.
- bārē*, s. the first farm-cleaning or weeding after planting. It is performed when the millet is one third or half a foot high; and, at the same time, the superfluous plants are rooted up, and only two or three left in one hole, which holes are about two feet distant from each other.
- barēngin*, or *bārēngin*, v. 1) I weed, or free from weeds, for the first time; comp. *tšūa*.
- 2) I grow, plant: *kómodūgu Salámtān kīgudógu barētsei*, by the lake Salamta they plant sweet potatoes.
- bārēde*, a. without saddle, unsaddled; used only of horses; the reverse of *sérdūa*.
- bárgā*, s. (from بركة, accessio, abundantia, felicitas), blessing; happiness, felicity; e. g. *állā nīrō bárgā tsaké*, may God bless thee! — *wu nīrō bárgā ntšiskī*, I bless thee. — *állā*

bárgānēm, or *állā bárgāndō!* (*viz. gótse!*) a great curse: may God take his blessing from you!

bargágata, *a.* blessed, rich, wealthy.

bargāngin, *v.* I bless, congratulate; *e. g. kásuālan tštsš, wu šīgā bargāngī*, I congratulated him on his recovery from sickness.

bárgāwa, *a.* blessed, favoured, graceful.

bárgala, *s.* expression of agreement and good will between two persons, by slowly putting their open hands together, so that the right hand of the one meets the left of the other.

bárgō, *s.* carpet, blanket.

báskin, *v.* I go up, mount up, climb up, *c. Dat.*; *e. g. wu pérro, gésgārō, dígallō báskin.*

báskin, *v.* I beat, pound, pulverize.

báta, *s.* troop; *e. g. báta pérbē*, a troop of horses; *báta kámma*, a troop of foot-soldiers.

bátagū, *s.* nearness, closeness, vicinity, proximity; *e. g. ándi bátagūntsān námnyēna*, we were sitting in their vicinity, *i. e.* near them.

bátal, *s.* robbery: *wu bátal dískin*, I commit a robbery, I rob.

batáli, *s.* a round bolster of cloth or grass, used in carrying loads on the head; *batáli kélingin*, I make such a bolster.

bátalma, *s.* robber.

bátálingin, *v.* I rob.

bátálte, *n. a.* the act of robbing, robbery.

bátáltema, *s.* robber.

batángin, *v.* I surround: *e. g. sándi wīgā batásei*, they surrounded me.

bátsam, *s.* a large boiler made of earth, and used for melting iron-stones. — *wu bátsam tándeskin*, I make such a caldron.

bátsem, *s.* bachelor; a man fit for marriage, but still single.

báturē, *s. i. q. wásilī*, a white man.

bē, *a.* free, free-born: *kām bē*, a free person, *kāmū bē*, a free woman.

běā or *bíā*, *s.* pay, payment; *e. g. bíānī šē!* give me my pay!

beiāngin, v. (*ši beiāntšin*) I grant, vouchsafe, give; used only of God: *alla kábū nemkúrugū beiāntse*, may God grant thee long life!

beāngin, v. or *biāngin* I pay, remunerate.

beātema, s. paymaster.

bēlī, s. razor.

bēngin, v. I teach: *wu nīrō lukrán bēngī*, I taught thee the Koran; *wu nīgā bēngī*, I taught thee.

bēogō, s. axe, hatchet.

bēram, a. free, liberated; used only of females who are freed from slavery and taken as wives: *kām bēram* or *kāmū bēram*, a woman thus liberated.

bēdbēdngin (*ši bēdbettšin*) v. I yield an aromatic odour, smell well.

bēdbette, s. perfume, odour; comp. *keīnō*.

bēlā, s. 1) a town without a surrounding wall; comp. *bērni*.

2) i. q. *nembēlā*, the office of the *bēlāma*.

3) native place, native country; e. g. *ātegei bēlāndēn tsādin*, that is how they act in our native country.

bēlāga, s. 1) hole. The *bēlāga argēmbē* are holes from six to nine feet in depth, dug within the yard-fence, for the purpose of preserving corn or millet. In these subterraneous granaries the corn remains good for three or four years. They are lined with grass-mats (*nīgallē*), and covered over with millet-chaff and sand which entirely keep off the rain-water.

2) grave, see *bēlāgārām*.

3) ditch, e. g. *bēlāga gārubē* or *bērnibē*, the ditch or moat round a city.

bēlāgāma, s. one who digs the *balgātši*.

bēlāgamāngin, v. I become a well-digger.

bēlāgārām, s. the hole, or pit, in which a corpse is buried. —

When the Bornuese bury a person, they first dig a hole (*bēlāga*), about six feet long, and of a depth so to reach at the bottom of up to a man's loins. Then, as one side of this, they dig another hole under the ground, like a coffin, just large enough to contain the corpse, which is called *bēlāgārām*.

belágurō, *s.* (*i. q.* *belamáši*) a neighbouring town or village.

belágurōngín, *v.* I go to a neighbouring town.

bělāma, *s.* mayor; chief magistrate of a town. Frequently there is only one *bělāma* for about ten smaller towns or villages.

belamāngín, *v.* I become a magistrate.

belamáši, *s.* a neighbouring town or village. This is now only one word, but it was evidently composed of *bēla*, a town, and *máši*, adjacent.

bēlem, *s.* a kind of gruel, made by boiling millet-flour in water, and drunk after being thinned with milk. During the month of their fast, it is tasted by every body the first thing in the evening, before they eat solid food. *wu bēlem kárngín*, I make or prepare such a beverage.

bēli, *s.* poison.

bēlin, *a.* 1) new, *e. g.* *bānō bēlin*, a new hoe.

2) fresh, *e. g.* *árgem bēlin*, new millet (of this year's growth.)

bēlin tsai, very new, quite fresh.

bēn, *s.* sleep: *nā bēnbē*, sleeping place.

bēnma, *s.* a sleeper, one who sleeps too much, a drowsy, sleepy person, a sluggard.

bēnnā, *s.* sleep: *bēnnān*, in sleep.

bēnterám, *s.* sleeping-place.

bēndege, *s.* gun: *bēndegen bángín*, I shoot with a gun; *bēndege tutúngín*, I load a gun; *bēndege kolóngín*, *lit.* I let loose a gun, *i. e.* I fire a gun.

bērā, *s.* a sort of conical barn, consisting of a large rough grass-mat, resting on, and surrounded by, posts, of a diameter of from twelve to thirty feet, and a height of about five or six feet, covered with a thatch.

bērāge, *s.* nakedness; *e. g.* *bērāgendē tsánnnyē*, we covered our nakedness.

bērāge, and *bērāgūa*, *a.* naked: *bērāge dē fōr*, quite naked.

bérber, *s.* dust.

bérberwa, *a.* dusty.

berémgín, (*ši berémtšin*), *v.* I twine yarn into thread. It is

done on the thigh, with the open hand, one end being kept fast with the teeth.

bérī, *s.* vegetable-food, victuals. — *bérī tsábē*, a meal in connexion with the naming of a child.

berī *s.* or *berī pēbē*, 1) the place in a field where a herd of cattle lie by night; comp. *dóngol*.

2) the herd or flock itself.

berīma, *s.* the owner of cattle.

bérinō, *s.* the red, fleshy protuberance on the head of a species of wild duck.

berinōa, *a.* having such a protuberance: *káfāna berinōa*, a wild duck.

berma, *s.* a peculiar kind of yam. It requires from two to four years to ripen, after being planted; and then one seed has often produced from ten to forty yams.

bermā, *s.* guinea-corn (*argem*), whilst in the husks, before the chaff is separated.

bermāde, *s.* bug. The Bornuese consider their smell aromatic, calling it *kábēdbēdī* and not *keīnō*, and they suppose that the aroma of heaven and that of bugs are of the same nature.

bermadūa, *a.* full of bugs.

bergāta, *a.* scattered, dispersed.

berni, *s.* a city surrounded with a wall. It is always the capital of a province or district, and the residence of a governor, called *meimōútšī*.

bernīma, *s.* native of a capital, one belonging to a capital.

berngin, *v.* I disturb, scatter, disperse by frightening; *e. g.* *dzādzirma dīmī ngāsō bértšī*, the leopard has scattered all the sheep. Conj. II., I scatter to, towards. Conj. III., only in pl., to scatter, disperse, *intr.*

bérte, *n. a.* the act of scattering.

bertétege, *s.* or merely: *tétege*, the largest kind of toad (*kókō*), with a dark back and yellow front, said to be very fat, and much relished even by the Moslems.

bértsem, *s.* honour, reverence, respect.

bertsémgín, v. (*ši bertsémtšin*), i. q. *wu kámmō bertseṃi tšiskín*, c. Dat. and Acc. *wu abánirō* or *abániga bertsémgín*, I honour my father.

bértseṃwa, or *bértseṃma*, a. honourable, reverend, respectable.

bésgē, s. a dancing party of young people, a ball; e. g. *kām kálāntsēn nigāwa bésgērō lētšin bágō*, one who has been married for three years never goes to a ball; *bésgē párngín* or *bésgē bésgéngín*, I take part in a dancing-entertainment.

bésgēma, s. dancer, especially a clever, accomplished dancer.

bésgéngín, v. also: *bésgē bésgéngín*, I take part in a ball, I dance. Conj. II., I dance with another.

bésgēwa, a. relating to a ball; e. g. *bélā bésgēwa*, a town where a ball is given.

béllam, or *kátsagā béllam*, s. a javelin: see No. 4 in the Appendix to Major Denham's Travels.

bī, a. male (used of horses, camels, mules, asses, dogs, lions, leopards and hogs, — not of cattle, sheep, or goats).

bīa, a. nothing, nothing worth, worthless.

bīa, or *bīarō*, ad.; for nothing, in vain, gratuitously, without reward.

bībī, s. the upper part of the arm, from the shoulder to the elbow.

bībīngín, v. 1) I spoil; e. g. *tátātē tágardāni bībītši*, the child has spoiled my paper. — *kárgē bībīngín*, I make dissatisfied, offend, grieve; Conj. III., I spoil, *intr.*

2) I ruin, dishonour, ravish: *pérōga bībītši*, he ravished the girl.

bībīrām, s. a ring worn on the upper part of the arm by boys and women.

bībīte, s. spoiling: *bībīte kárgēbē*, dissatisfaction, grief, vexation.

bīdī, a. (used of horses and serpents) speckled, spotted.

bīdī, s. a horse marked with small spots of white, red and black hair.

bīdī, s. the pincers or tongs of a smith.

bíge, s. i. q. *wóbi*, 1) left side, left hand; e. g. *múskō bígurō dte lénemmi!* do not go to the left hand!

2) wrong, evil: *tálagā bíge tsédā*, *ágātšin*, if a poor man has done wrong, he punishes him.

- bígelā*, *s.* 1) the season when fruit is ripe.
 2) the in-gathering of ripe fruit, harvest.
bigeláŋgin, *v.* only third pers.: *dínā bigelátšī*, it is harvest-time.
bílge, *s.* scum, bubble, rising to the surface of liquor or water;
 — *bílge káŋgin*, I scum, I skim; — *bílge keámbe*, cream.
bílgūa, *a.* having scum, scummy.
bínā, *s.* bran, the inner skin of corn.
pē bínābē, a cow whose calf has died, and to which
 bran is given, on being milked.
binārám, or *ŋgē binārám*, a large pot in which bran is kept
 for the cows.
bināru, *s.* a kind of sparrow, commonly called rice-bird.
bíŋem, *s.* cold season, which happens between the rainy and
 the dry season.
bíŋemma, *a.* cold; — *dínā bíŋemma*, it is the cold season.
bíŋemrám, *s.* a tax which every subject has to pay in the cold
 season; — *bíŋemram túlūgeskin*, I pay this tax.
bir, *s.* a sort of wooden needle, as thick as a finger and a
 foot and a half long, with a hole at the thick end of it,
 through which a rope is put, to fasten the grass upon
 the laths of roofs.
birtī, *s.* a wale, the mark of a stripe; — *birtī kábē*, the wale
 caused by a stick.
birtīwa, *a.* having wales; — *tīgi tátāntsibē kirúnyā, birtīwa*, when
 he saw his child's skin, it was full of wales.
bisgā, *ad.* yesterday.
bisgātemí, *ad. i. q. wágerē*, on the day before yesterday.
bóalā, *s.* or *pē bóalā*, a horse which is either *bul tīlōa*, *bul*
ndíwa, *bul yásgūa*, *bul dēgūa*, or *bul úgūa*, *i. e.* which
 has either one, two, three, or four white legs, or four
 white legs and a white nose.
bóbōŋgin, *v. (c. Acc.)* I call.
bóbul, *s.* urine. This word is considered obscene: see *dígam*.
bóbullám, *s.* the bladder of men and animals. (considered
 obscene.)
bobúlŋin, *v.*, only third pers.: *bobúltšin*, *bobúltsei*, to make water,

used of animals, with the exception of dogs, horses, camels, asses.

bómbom, *s.* abdomen.

bōgáta, *a.* lying.

bōngin, *v.* I lie down; — *ši dígallan bōtsin*, he goes to bed; *ši tsédin bōtsin*, he lies on the ground. Conj. II.: to lie upon, to brood.

bōngō, *s.* a house with mud-walls, considered the most superior kind of houses.

bōte, *n. a.* the act of lying.

bōterám, *s.* place for lying down, resting-place, couch.

bū, *s.* blood; — *kāntsāmbū*, blood from the nose; *kāntsāmbū kāntsānyin tsúgin*, I bleed from the nose.

būa or *būwa*, *a.* bloody.

búbūte, or *búbūtu*, *s.* bellows; — *búbūte fūngin*, I use the bellows.

búdī, *s.* the back-part of the head, the neck.

búdu, *s.* grass, *i. q.* *kātsim*; — *búdū pertéskin*, I cut grass.

búdūa, *a.* having much grass, grassy.

bug and *búggō*, *ad.* violently, vehemently, forcibly, with force.

It seems to be a specific Adverb, used only in connexion with *kolóngin*, *ganángin*, *bángin*. See Gram. § 289.

búgū, *s.* chicken; *e. g.* *kúgui búgū káltši*, the hen has hatched chickens.

búgū, *s.* 1) ashes.

2) mortar; *e. g.* *wu búgū kamángin*, I mix mortar, *viz.* with clay; *búgū sángin*, I prepare, make mortar.

búgūa, *a.* having ashes, yielding ashes.

búgūma, *s.* one who makes ashes for sale.

bul, *a.* 1) white; — *kām bul*, a white man; *bul fóg*, very white.

2) clean, pure; *e. g.* *kārgē bul*, a clean heart.

búlugin, an impersonal verb, only: *búltšin*, it becomes white, bleaches.

búltu, sometimes *búlte*, *s.* hyena.

búltūa, *a.* containing many hyenas, rich in hyenas.

bultūgin, *v.* I become a hyena, transform myself into a hyena.

Ali maintains that there is a town in Gazir, called *Kā-būtīlōa*, in which every individual possesses the faculty of transforming himself into a hyena. Any such person is called *ngādza*.

būlwa, *a.* white.

bun, *s.* lying down; — *nā būnbē*, place for lying down.

būndī, *s.* wild beast; — *būndī dēlibē*, the beasts of the field; *būndī kārāgābē*, the beasts of the forest; *dā būndibē*, venison.

būndīwa, *a.* containing wild beasts, rich in wild beasts.

būni, *s.* fish.

būnram, *s.* place for lying down, sleeping place.

būnyē, or *bēnyē*, *s.* night; *dīnā būnyē*, *id.*, *būnyē fárei*, it is quite night, it is very dark.

būnyēma, *s.* a night-walker, one who roves at night.

bunyēgin, or *bunēgin*, *v.* used only in the third pers.; *e. g.* *dīnā bunyētšī*, it has become night, or dark.

burgāta, *a.* friendless, destitute of relatives.

būrgo, *s.* beginning, first time, ancient times, old time.

būrgon, or *yim dīnā burgōbēn*, in the beginning.

būrgō, *s.* prudence, sagacity, understanding, intelligence; subtlety, cunning, slyness; — *āndī būrgō fōnnyē*, we make a plot, contrive or devise mischief.

būrgōa or *būrgōwa*, *a.* prudent, intelligent; cunning, subtle.

burgōāgin, *v.* I become prudent, cunning; I obtain sense (said of a young child.)

burgōma, *s.* one of ancient times.

būrgōman, *ad.* before, beforehand, at first.

burgōgin, *v.* I am first, do first. In connexion with other verbs, it is often used instead of an adverb, *e. g.* *wu burgōngē īsēsķī*, I came first.

būrgū, *s.* cry for help; *e. g.* *wu būrgū yākēsķin*, I cry for help; I scream, as from violent pain, I cry out aloud.

burgūgata, *a.* accused, sued.

búrgūma, *s.* one crying for help, especially before the king, on account of oppression.

burgúngin, *v.* (c. Acc.) I accuse, I sue, (properly: I seek help, cry for help against an oppressor.) Conj. II., I accuse to, sue before.

búrgūrám, *s.* the place, or court, where cases of oppression and violence are tried.

búrgūte, *n. a.* the act of accusing, accusation.

burgútēma, *s.* accuser.

búrigin, *v.* I am without relatives, I am friendless, forsaken.
Conj. III.: I am become destitute of relatives.

Conj. IV.: 1) I deprive of relatives, I make friendless.

2) I lower the price of articles for sale, so that they may be quickly disposed of, I depreciate.

búrtšē, *s.* Queen; *mei búrtšē*, *id.*

búskin, or *yíbbuskin*, *v.* 1) I eat.

2) to devour, consume (said of fire.)

3) I kiss; — *lukrám búskin*, I swear.

bútsī, *s.* mat; *e. g.* *bútsī tándeskin*, I make a mat; *bútsī périgin*, I spread a mat.

bútsīma, *s.* a maker of mats, a trader in mats.

D.

dā, *s.* 1) flesh, meat; *e. g.* *dā dímbē*, mutton, *dā pēbē*, beef.

2) animal, beast; *e. g.* *dā pátōbē*, domestic animals; *dā káragābē*, wild beasts; venison.

dábetsālī, *s.* a certain animal, perhaps a kind of badger.

dábu, *s.* miracle, wonder; — *dábu dabúngin*, I perform a miracle.

dábū, or *dóbū*, *s.* throat, neck; — *dábū mǎskōbē*, wrist.

dábū, *s.* 1) middle, midst, centre; — *dábū réngē kóngin*, I pass through the midst.

2) navel, umbilic; — *nā dábū kámbe*, one's native place (properly: the place where one's navel-string was buried, after birth.)

dábūma, *a.* wonder-working; *e. g.* *ába dábūma*, a wonder-worker.

dābūngin, an impers. verb; *e. g. dīnā kau dābūtši*, it is noon.
dābūram, *s.* neck-chain.

dagāngin, *v.* to make holes with a long-handled hoe, for the purpose of planting. (comp. in Germ. *stufen*).

dāgāna, *s.* a large round mat, about two inches thick, made of thin long grass (*kālkalti*), and used in thatching conical houses. It is supported in the middle by a long pole which stands in the centre of the house, and at its periphery by the *lāgarā*, over which it does not project, and it is covered with a layer of grass (*kālkalti*), also about two inches thick. — *dāgāna tāndeskin*, I make such a mat.

dāgāta, *a.* standing, erect.

dāgel, *s.* monkey, ape; — *dāgel bulāngū*, a kind of baboon;
per dāgel, a red horse; *kalīgimō dāgel*, a red camel.

dāgelwa, *a.* containing monkeys, rich in monkeys.

dairē, *s.* a kind of cloak with a hood.

dālā and *dālā bēlemma*, *s.* the evening-star. It is called *bēlemma* because every evening, during the fast-month, the gruel "*bēlem*" is drunk, as soon as this star is seen.

dālānganā, *s.* the comb or crest of a cock or hen.

dālāngin, *v.* I dye, colour; — *wu dālāngin dālāngin*, I dye blue;
wu kāmērō dālāngin, I dye red.

dālō, *s.* a male calf up to its second or third year; *e. g. wu dālōni mbēlānnō kolōngin*, I leave my calf entire. — When fully grown, it is generally called *kāntāmō mbēlān*, but sometimes also *dālō mbēlān*.

dāma, *s. i. q. sūnōri*, butcher.

dāma, *s.* recovery.

dāmā, *s.* time, leisure, for doing any thing; — *e. g. kū wu dāmāni bāgō*, I have no time to-day.

dāmāngin, *v.* I recover. Conj. III., *id.*; Conj. IV., I cause to recover, cure, heal.

dāmāwa, *a.* recovering, improving in health.

dāmāwa, *a.* having time at command, being at leisure.

dāmawāngin, *v.* I recover, become well.

dambúŋgin, v. I beat, hammer, as a blacksmith.

dambúteram, s. a thick bar of iron, about one or two feet long, and used instead of a hammer.

dambútūma, s. blacksmith.

dámgā, s. vulture.

dámgin, v. (*ši dáptšin*) 1) I refuse, deny a thing (Acc.) to a person (Dat.); I withhold, hold back, stop.

ndúndorō yiskin, *ndúndorō dámgin?* to whom shall I give her (*viz.* in marriage), and to whom shall I refuse her? Conj. II. and IV., I refuse to.

2) I do not allow, I prevent, hinder; *e. g.* *keínō kām nūna-bēyē širō nápturō dáptši*, the smell of the dead person prevented him from remaining.

dámgin, an impersonal verb, only *dámtsin* 1) to flow, run, come out, used only of fluids, as *e. g.* the water coming forth at the bottom of a well, milk flowing from the udder, pus coming out of a sore.

2) to stream together, to assemble in large numbers; *e. g.* *ām 'gāsō dándallan dámtsi*, all the people assembled in the mosque.

dámsālī, s. 1) mane (of a horse, ass and mule.)

2) the tuft of hair growing on the shoulder of the *ngáran*, or wild cow.

dámsālīwa, s. having a long beautiful mane.

dámtsē, s. that part of the arm between the wrist and the elbow.

dándal, s. a place of prayer, including the proper mosque, or *mášiđe*, and the spacious yard by which it is surrounded.

dānga, s. fence, *i. q.* *sárā: wu dānga kásingin*, I make a fence.

dāŋgin, v. 1) I stand, stand up, stand still.

2) I stay, stop, wait for any one (c. Dat.)

3) The impersonal *dátši*, it is complete, finished, over, done.

Conj. II. c. Dat. 1) suddenly to meet, or fall in with, to find; *e. g.* *ši dágellō dátsegī*, he fell in with monkeys; *wu kitábunirō dāgeskī*, I unexpectedly found my book.

2) to surprise, *e. g.* *ši wúrō dāsegī*, he surprised me.

3) to intercede (comp. the Germ. *für einen einstehe*n): *má-*

lamwa kāmūrō dātsāga, the priests prayed for the woman.

Conj. IV., c. Acc., 1) to cause to stand, to erect.

2) to cause to stand still, to finish, to complete.

3) to destroy, to consume; *e. g. kōa dūnōntse kāngēyē tse-tēdāgī*, fever had consumed the man's strength.

dāram, *s.* a dry measure, equal to four *tsaka*.

dārase, *s.* conference, synod, convocation (an ecclesiastical term.)

dārmā, *s.* lead.

dārtō, *s.* a sharp pointed instrument; — *dārtō kāmterām*, a saw; *dārtō kērāterām*, a file.

dāru, *s.* vomit.

darūngin, *v.* I vomit.

dāte, *s.* 1) the act of standing up.

2) height, length; *e. g. ārgem dāte kūguibēgei tsētena*, the millet had reached about the height of a fowl; *wu dāteni kūrūgu*, I am tall; *dāteni kāfūgu*, I am short.

dātegeram, (from *dāngin*) *s.* 1) limit, boundary, border; *e. g. dātegeram kūlōbē, lārdibē, dīniābē*.

2) end, conclusion; *e. g. dātegeram mánabē*, the end of a narration.

dātsēban, *s.* murder; *e. g. ši dātsēban tsēdī*, he has committed a murder.

dātsēbanma, *s.* murderer.

dāwa, *a.* fleshy, carneous; well favoured, fat.

dē, *a.* empty; — *kāmū dē ganí*, a woman with child; *pē dē ganí*, a cow with calf; *kāmūte tīgīntse dē*, the woman is not with child; *pē tīgīntse dē*, the cow is not with calf.

dē fōr, quite empty;

dē, a specific adverb, *e. g. bérāge dē*, quite naked.

debāngin, *v.* I kill (*viz.* with a knife), I slaughter, slay, massacre.

debātema, *s.* executioner by the sword.

debāteram, *s.* place where malefactors are executed by the sword.

dēga, *s.* the outside of any thing.

dēgāga, *s.* 1) the act of moving the bowels; used of men and animals; *e. g. kāmāunga dēgāgayē tsētei*, the elephant having to make dung.

2) dung, excrements; *e. g.* *kúgui dēgdga kamāunbē kirūnyā, íse,* when the fowl had seen the elephant's dung, it came.

dégan, *ad.* without (Germ. *draußen*).

dégārō, *ad.* without, outside, out (Germ. *hinaus*.)

degáskin, *v.* 1) I stop, remain, abide.

2) I live, I am.

3) I am long, I do long, I delay.

dēge, four.

dégerger, *s.* a string worn as an ornament round the neck, like a watch-chain; *e. g.* *ši dégerger árīlbē dábūnsturō kolótsegī,* he has put on a necklace of silk.

dēlā, *s.* the so-called sleeping (numbness) of limbs; *e. g.* *dēlā šīnīrō gágī,* my leg is asleep.

dēlāge, and sometimes *dēlāge*, *s.* rain; — *dēlāge tsūdūrin*, rain falls; *kūndurō dēlāgībē*, a fall or shower of rain.

dēlāgēngin, *v.* only *dēlāgētši*, or *dīnīa dēlāgētši*, it rains.

dēlam, *s.* or *dēlam kīrām*, a small calabash, about half a foot in diameter, used as a drinking cup.

dēngin, *v.* I cook, boil; *e. g.* *wu ngáfēlī dēngin*, I cook millet; *dāni kánnūlan dēngin*, I boil my meat on the fire.

Conj. II. and IV., I cook on any thing; *e. g.*: *ngé fūgorō dēgeskin*, I cook in a pot on the hearth-stones.

Conj. III., I cook myself, *i. e.* I make myself invulnerable by the use of charms and herbal drinks and lotions.

dēri, fourteen.

dērī, *a.* dry, lean, emaciated, wasted (said of men and animals.)

dērīgata, *a.* dried, emaciated, wasted.

dērīgata kēlgata, *s.* (*lit.* rounded, joined) circle.

dērīngin, *v.* I become or am lean, thin, emaciated. Conj. IV., I make lean: *e. g.* *kāsūa wūgā sēdēdērigī*, sickness has emaciated me.

dērīngin, *v.* 1) I turn round, surround, pass round. It is often joined to *kēlīngin*, to express that the circuit was completed: *e. g.* *wu bēlāte dērīngē kēlīngī*, I walked round the whole town.

dérīwa, *a.* having fourteen, consisting of fourteen: *kémbal dé-rīwa*, the moon when fourteen days old, full moon.

dēte, *s.* the act of cooking.

dētēma, or dētuma, *s.* a cook.

dēteram, *s.* cooking utensil, any vessel used in cooking.

dēbdō, *s.* the actual day from sunrise to sunset, *i. q. kau*, or *lókṭe kaúibē*.

dēbdōngin, *v.* I spend a day; *e. g. pátō abánibēn dēbdōgósō*, I spent the day in my father's house. — *dēbdōnēmba?* *lit.* "dost thou spend the day?" a common salutation corresponding to our "how are you?" when used in the evening, or to our "good evening!" — *Conj. IV.*, I cause one to spend the day, I detain him.

dēbelī, *s.* a hurtful greegree, a noxious charm, poison.

dēlā, *s.* a wild animal, resembling a dog; perhaps a jackal.

It is also frequently called "*mālam dā káragābē*."

dēlāngin, *v. (ši dēlāntšin)* I cook, but only used of *kālū*, as: *wu kālū dēlāngin*, I cook soup.

dēlī, *s.* the space out of doors, the open air; *e. g. wu dēlirō lēngin*, I go out of doors, I go out; *táta dēlīntsen wólte*, the boy returns from his stay out of doors, from his walk; *kām dēlibē*, a vagabond; *dēlī bul*, wilderness, desert, *i. q. kápē*; *dēlī dē*, the empty space.

dēm̄ba, *s.* a large kind of gourd, sometimes four feet in diameter.

When dry and cut into halves, they are used as tubs or pails.

dēm̄gin, *v. (ši dēptšin)* 1) I let, suffer, permit.

2) I let alone, I leave, I spare.

3) I leave behind, I forsake.

Conj. II., I leave to, I give to; *e. g. bárga kām̄mō dēbgeskin*, I bless one.

dēngel, *s.* the calf of the leg.

dēngelwa, *a.* having large calves.

dērgē, *s.* Turk, Turkey: *kām dērgibē*, a Turk.

dērtē, *s.* or: *diniā dērtē*, midnight.

dērtēngin, *v.* only used in the third pers.: *dērtētšī*, or *diniā dērtētšī*, it is midnight.

díbal, *s.* road, way, path.

dibalram, *s.* passage-toll, money exacted for passing on certain roads.

dibdifū, *s.* the hot season, between *němbē* and *něngālī*, during which preparation is made for farming.

dibdifūngin, only used in the third person, *e. g.* *dīniā dibdifūtšī*, it is the hot season.

dibī, *a.* bad, evil.

dibunō, or *difunō*, *s.* date.

digal, *s.* bed, couch, sofa.

wu digal yēsāskin, I make the bed.

digam, *s.* urine (*digam* and *nāmase* are decent expressions, but “*bōbul*” is considered obscene.)

digāmgin, *v.* I make water (*viz.* when sitting down for the purpose, as the Muhammadans always do; comp. *térterngin*.)

digamrām, *s.* the bladder of men and animals; *e. g.* *tāta ganā digamrām purgātšin*, the little boy blows up a bladder.

dīgāta, *a.* rubbed, kneaded.

diger, and *digerrā*, *s.* praise, worship, adoration: *diger dīskin*, *i. q.* *digérngin*, I praise.

digerma, and *digerrāma*, *s.* worshipper.

digérngin, *v.* I praise, laud, worship, *c. Dat.*, *e. g.* *komándērō wu digergóskō*, I worshipped our Lord. *Conj. II.*, *id.*, *e. g.*, *sóbāntsūrō digértsegin*, he praises his friend.

dīgō, *s.* grandchild.

dīgō kéngālī, grandson; *dīgō pērō*, granddaughter.

dīgōwa, *a.* having a grandchild.

dīlal, *s.* the act of dealing; traffic: *wu dīlal dīskin*, I deal, I trade.

dilálma, *s.* a dealer, trader: *dilálma pərbē*, a dealer in horses; *dilálma kaligimōbē*, a dealer in camels.

dilállam, *s.* a market-booth, a stall.

dīmī, *s.* sheep, ewe.

dīmī yérīram, sheep which bear wool, whereas the common sheep have only hair. — If I recollect rightly, Ali told me that they are called so because they are brought from a country called Yeri.

dīmī kúndīma, a very large species of sheep, which are sometimes used by boys for riding.

dīmī góriā, the common Bornu sheep which have hair, instead of wool.

dīmīma, s. shepherd.

dīmīram, s. pasture for sheep.

dīmīwa, a. owning sheep.

dīn, a. 1) old, as opposed to *bēlin*, new; e. g. *tsānei dīn*, old clothes; *nēm dīn*, an old house.

2) former, first; e. g. *kāmū dīn*, the first wife in polygamy; *sóbā dīn*, a former friend (who is such no more.)

dīnār, s. gold, gold-coin.

Aba Ali told me on Oct. 1st 1850: *Bēlāndēn nā dīnār lātsei rūsganī*; *Dīnār rūsganāté*, *pē ngāsō ganī dīnār tsūrōn-wagō*, *pē tilō tilō tsūrōn dīnār wagō*. *Bēlāndēn pēndē tilō*, *kaṅgādī tilōwa*, *abāniyē tsētā*, *debāgānyā*, *kātīgīntse tsāsīrte*; *dāgānyā*, *tsūrōntse rēgedānyā*, *kālemtse ketūlūgēnyā*, *kantegālīfīntse kāmītsā*, *abānirō kedīnyā*, *kantegālīfī dīnār wāté kūra*, *dīnār bāgōte ganā*. *Abāni kūrāte gōtse*, *nēmtsūrō kargāgēnyā*, *tšēnā gōtse*, *kantegālīfī rēgānyā*, *tsūron dīnār ngāsō rōwa*, *kūlīgei lelētsei*. *Abāni yānīgā bóbōtse*, *lēgānyā*, “*ngō ágō tsūrō pēndēben állayē sádenā*, *nī yūrú!*” *tse yānirō*. *Yāni kirūnyā*, *wūgā bóbōse*, *yayāni bóbōtse*, *karāmini bóbōtse*, *ándi kām yāsgusō nāntsārō kaššēndeā*, *abāni andirō dīnār pūlē sāga* “*ngō*, *nāndi ganā*, *ágō tsūrō pēndēben állayē sádenā*, *nāndi ruīgō! tšā dīnā bibūtenī kwōya*, *nāndi lemān pānduwī*; *dīnā bibīgata*, *nā nám nēm*, *lemān mātssamma bāgō*.” *Dīnārte ngāsō rōwāté*, *yīmtē wu kīruskō šīmnyīn*. *Dīnār wāsīliyē tsagūtenāté*, *rō bāgō*; *átē Bornúbēté wūyē rūsganāté*, *ngāsō rōwa*, *kūlīgei lelētsei*. *Kām létse*, *ndī tšīfū*, *kaṅgādī ngalārōberō árgēm pītsege*, *kālā árgēmbéturō kalgūtan pērtsege*, *dīnār gōtse*, *ganātsīa*, *tsáktse*, *tsáte*; *nā ngalan ganātsīa*, *kērbū pal tsētīa*, *lēnem*, *gónēm*, *péremnemīa*, *rūmīa*, *nī mūs-kōnem ngalā kwōya*, *dīnār ndī ganānem māté*, *pīndirō wóltšin*, *nī rūmīa*, *ágō ndiyē pīndirō wóltse*, *rūm-māté kárgenēm kētšī*, *komāndērō godēnemī*, “*álayē serági*” *nēm*. *Ágō dīnārbē*, *Bórnun rūsganāté*, *átēma dátšī*.

dīngáta, a. old, become old.

dingin, v. (*ši dīntšin*) I become old, I live long.

Conj. IV. 1) I make old, give long life; *e. g. dīlayē šīgā tsetē-dīngī*, God has given him long life.

2) I use or wear till old, I wear out; *e. g. tsāneini yitēdīngeskī*, I have worn my clothes, till they became old.

dīniā, and sometimes *dūnyā*, or *dīniā*, s. (دُنْيَا?) world, universe, air.

dīniā fātsar kāmīšī, lit. the world cuts the aurora, *i. e.* it is about four or five o'clock in the morning.

dīniā wātšī, lit. the world is light, *i. e.* it is six o'clock in the morning.

dīniā baltētšī, it is about eight or nine o'clock in the morning.

dīniā kau dābūtšī, lit. the sun is in the centre of the world, *i. e.* it is noon.

dīniā dūartšī, it is the prayer-hour at about one or two o'clock p. m.

dīniā lāsartšī, it is the prayer-hour at about three or four o'clock p. m.

dīniā magariūtšī, it is the prayer-hour at about seven o'clock p. m.

dīniā lēsātšī, it is the prayer-hour at about eight or nine o'clock p. m.

dīniā kātširītšī, it is evening.

dīniā dērtētšī, it is midnight.

dīniā lēmtšī, it is evening, about six o'clock, it is evening-twilight.

dīniā bunētšī, it is night.

dīniā kaūma, day, day-time, interval between sunrise and sunset.

dīniā tšītšī, the time is agitated, society is unsettled.

dīniā bibīti, there is trouble, misery, calamity in a country.

dīnnā, a. 1) old, torn, ragged; *e. g. tsānei dīnnā*, ragged clothes.

2) old, former, previous; *e. g. bēni Bornūbē dīnnā*, the former capital of Bornu.

dīngin, v. I rub, knead. Conj. II. and IV., I rub for one, or I rub into a thing.

dīrŋin, *v.* I cut up, cut in pieces, dissect (as meat, leather, cloth.)

Conj. II., I cut on or into something. Conj. IV., I help one to cut.

dīskin, *v.* I do, make, render.

Conj. II. 1) I help to do; *e. g. wu širō kīdā kūlobē yegdēskī*,
I helped him to do farm-work.

2) to do with, to use for: *āfi lemānnō yegdēskin?* what shall
I do with goods?

dógum, *s.* a butt, a blow with the head or horns: *dógum yís-kin*, to butt.

dógur, *s.* ground-pig, a large kind of rat.

doi, *a.* quick, swift; *e. g. per doi*, a swift horse; *kóāte léturō doi*, this man is a swift walker; *wu rufūngē mūskō doīwa*,
I write with a quick hand.

dōndīngin, *v.* I become ill, unwell, sick: *dōndīngī*, I have become ill, I am ill. Conj. III. id. Conj. IV., I make ill.

dōngin, *v.* I summon, cite, send for, call.

dōngol, *s.*, or *dōngol kēnnābē*, a long thick rope to which the calves of cattle are tied for the night in the open field. To one of these ropes a hundred and more calves are often tied. The larger cattle lie behind the calves during the night, without being surrounded by a fence, and the whole is called *berī*.

dōreskin, *v.* I pick, pick up, gather (*e. g.* beans.)

dōte, *n. a.* the act of summoning, summons, citation.

dōtema, *s.* one who summons.

dōngur, *s.* a ball with which children play: *wu dōngur rūngin*,
I throw a ball; *dōngur táskin*, I catch the ball.

dourāngin, *v.* used only in Conj. II.: I bend (a bow) *c. Dat.*,
as *ši káfintsurō दौरāgigunō*, he bent his bow.

dūa, *s.* quickness, rapidity, speed.

dūal, or *dōal*, *s.* a stirrup.

dūama, *a.* quick, speedy, fast.

dūan, *ad.* quickly, swiftly, fast: *dūan lēngin*, I go quickly.

dūar, *s.*, or *dīniā dūar*, 1) the prayer-hour at about two o'clock
p. m. *dīniā dūartši*, it is two o'clock p. m.

2) the act and practice of watering horses at two o'clock p. m. (see *báltē*.)

dúarō, *ad.* quickly, swiftly, fast.

dúbdō, *i. q. kátsirī*, *s.* evening.

dubdōnyē láfia, good evening! — an evening salutation.

dúbū and *dēbū*, a thousand.

dúgō, *ad.* before, beforehand, previously, first: see Gram. § 296.

dúgū, *s.* a drummer: *dúgū kúgūma*, *s.* a fiddler.

dugulgúlimī, *s.* a muck-worm, a winged insect, living in dung.

dūgúngin, *v.* I become a drummer.

dul, *s.* the right side, right hand.

dúlīma, *s.* a leper.

dúlō, or *dúlō pébē*, *s.* a thick rope with which cows are tied together every night in the *berī*, two by two.

dulóngin, *v.* I tie or chain two and two together.

dúnō, *s.* strength.

dúnō, *s.* thigh.

dúnōwa, or *dúnōa*, *a.* strong, robust; *e. g. dúnōa lebálārō*, strong to fight.

dunowángin, *v.* I become strong.

dúngin, *v.* I pursue, I run after.

dur, *s.* family, tribe, nation.

durúgáta, *a.* chained or fettered together.

durúngin, *v.* I chain or fetter more than two together by the neck (comp. *dulóngin*).

dúruskin, an impers. verb, to fall; *e. g. kégarā tsúdurī*, there has been a tornado; *dēlāgē tsúdūre kótšī*, the rain has ceased, the rain is over. This word appears to be a Reflective form (Conj. III.) of *yúrúskin*, but its use is now restricted to a fall of rain or other atmospheric productions.

dúte, *n. a.* of *dúngin*, the act of pursuing, pursuit.

dútēma, *s.* one who pursues, a pursuer.

dútéskin, *v.* I sew, I make by sewing; *e. g. wu kálugūni dútés-kin*, I make a shirt for myself.

dzā, *s.* a measure of length, being the interval between the elbow and the tip of the middle finger.

dzádzirma or *zázirma*, *s.* leopard.

dzárāfu, *s.* or *kēlpū dzárāfu*, a kind of superior natron, so hard that it must be broken in pieces with an axe or hammer.

džebāgáta, *a.* sent.

džebāngin, *v.* I send; *e. g. wu tātāniga džebāngi sōbāniberō*, I have sent my boy to my friend's.

džegáli, *s.* jaw.

džegána, *s.* spur: *wu per džegánan tsóngin*, I spur a horse.

džegánāma, *s.* maker and vender of spurs.

džegánāwa, *a.* provided with spurs.

dzúdzū, *s.* winged teremites, much relished in Bornu, when fried.

dzúmgín or *tsúmgín*, *v.* (*ši dzúmtsín*) I fast, keep a fast: *ašám dzúmgín*, I keep the fast of the appointed fast-month. Conj. IV., I cause to fast.

dzúngín, *v.* I push, press, or move a thing forward. Conj. II. and IV. *dzúgeskin*, I push any thing to, towards, or upon another.

E.

eísā, *s.* a proper name of women. All females who bear this name are called: *mei kāmūbē*, the most excellent of women.

eisakēlī, *s.* breast, chest, shoulder (used especially of meat.)

F.

NB. The sound of *f* is frequently displaced by *p* or *b*.

fágē, *s.* an enclosed place round a shed where the adult males assemble for conversation. It is generally in the centre of a town.

fágawa, *a.* cloudy.

fágu, *s.* a cloud, especially a dark one.

fal, *i. q.* pal, one.

fángin *v.* (*ši fáktšin*), I touch, I lay my hand on a person in token of benevolence and affection.

fārañ, *a.* 1) open: *tšinna fārañ*, the door is open; *nā fārañ*, an open place, *i. e.* a place cleared of wood, *e. g.* in a forest.

2) clear, bright, light; *e. g. dīniā fārañ*, it is clear weather, or: it is day (said in the morning).

fārei, *ad.* joined only to *būnyē*, as *būnyē fārei*, it is quite night, it is pitch dark.

fārga, *s.* waist.

fārī, or *pārī*, *s.* top, summit, height.

fārin, *ad.* up, on top of, above.

fārigin, and *pārigin*, *v.* 1) I fly; *e. g. ngūdō fārirō fārtšī*, the bird flew up.

2) I jump, leap, dance; *e. g. tatoāte fārtsei*, the boys dance. Conj. II., I jump upon any thing.

3) I cross, pass over, ford; *e. g. kōgana kōmodūgu fārtsei*, the soldiers have crossed the river.

fārigin, and *pārigin*, *v.* 1) I separate, part, dissolve, destroy, *e. g. sāndi nemsōbāntsa fārtsei*, they dissolved their friendship.

Conj. III., only used in the *pl.*, to separate, scatter, *intr.*

2) I return, I give back, send back; *e. g. wu lebaiāte fārigin*, I return this purchased article.

fārirō, *ad.* upwards, up, above.

fātelei or *pātelei*, *s.* a country-cloth, worn by women.

fāteleima, *s.* a trader in country-cloths.

fāteleiwa, *a.* provided with country-cloths.

fātsar, or *dīniā fātsar*, *s.* 1) the brightness produced in the sky by the dawn of day: *dīniā fātsar kām̄tšī*, it is dawning, *lit.* the dawn has cut through, *i. e.* is appearing.

2) the early morning, a little before sunrise, *viz.* about five o'clock, the dawning day.

fīrī, see *pīrī belāgāma*.

fókkata, *a.* joined.

fók̄te or *fók̄ta*, *n. a.* the act of joining.

fólidō, *s.* whistling, a shrill sound: *wu fólidō fūngin*, I whistle; *ši wūga fólidōn bóbōšī*, he whistled to me.

fólidōma, *s.* a whistler.

fōngin, *v.* (*ši fók̄tsin*) 1) I join, bring together, put together.

būrgō fōngin, only used in the *pl.*: to make a plan, plot, conspiracy.

kalā fōngin, only used in the *pl.*: to meet face to face, to confront (used especially of two hostile armies).

muskō fōngin, only used in the *pl.*: to shake hands, to be in close fight (hand to hand).

2) I mix, confound, mistake; *e. g. ni kādīga gēsgāwa fōnnem*, thou mistakest a serpent with a stick.

3) to set on or against each other, to excite to a hostile attack (Germ. *hinter einander bringen*, *an einander heßen*) *e. g. āfi nandīgā fōgentsa, gādū?* what set you against each other to make you quarrel?

Conj. II., 1) I join to, put on, add; *e. g. kūra krīgibē kām tilō širō fōktsege*, the war-chief adds one man to him.

2) I put upon, lay upon, charge with; *e. g. sāndi wūrō kātugū fōgesāga*, they charged me with a lie.

fōg, a specific *ad.*, only joined to *bul*, as *bul fōg*, very white.

fōg, a specific *ad.*, only joined to *tšim*, as *tšim fōg*, very bitter.

fōr, a specific *ad.*, only joined to *dē*, as *dē fōr*, quite empty.

fūdā, *s.* husk; *e. g. fūdā ngālōbē*, the husks of beans.

fūdāwa, *a.* husky.

fūgāta, *a.* (from *fūngin*) blown, swollen; *e. g. tīgintse fūgāta*, his body is swollen.

fūgō, or *fūgō kánnūrām*, *s.* three stones, or bricks, placed in the form of a triangle, on which the pots are set in cooking: *fūgō kētšingin*, I set those stones in their place for the purpose of cooking; *fūgō rōngin*, I place such stones as are required for a large caldron, or boiler.

fūgū, *s.* 1) front, front-part; *e. g. fūgū ām 'gāsōbē*, in front, or before, all the people; *fūgūnirō léné!* *lit.* go in front of me, *i. e.* go before me.

2) futurity, omen; *e. g. fūgū tsēlam*, an evil omen.

3) *i. q. nēm fūgu*, the office of a certain military dignitary.

fūgugū, *s.* an honorary appellation of Muhammed, perhaps = captain, chief, master.

fúgūma, *s.* a military officer who has to make the first attack in war.

fúgun, *ad.* 1) before (used of place and time); *e. g.* *fúgun dāgáta*, it stands before; *wu fúgun léngin*, I will go first.

2) in future; *e. g.* *kū wu ntšisganí, fúgun ʔtšéskō*, I will not give it thee to-day, but in future.

fugúngin, *v.* I am before, I go before, I go first; *e. g.* *wu bó-turō fugúngī*, I lay down first, *i. q.* *fúgun bōngī*. Conj. IV., I carry before.

fugurá, *s.* school-boy, scholar.

fugurāma, or *mālam fugurāma*, *s.* tutor, teacher, master, doctor.

fugurāngin, *v.* I become a scholar.

fúgurō, *ad.* before; *e. g.* *fúgurō lēné*, go before! *fúgurō kōngin*, I pass on, so as to leave another behind.

fukkáta, *a.* emptied.

fúkṭe, and *fúkta*, *n. a.* the act of emptying.

fúlā, *s.* 1) cream.

2) cold butter, *i. e.* butter before it is melted.

fúlāma, *s.* a dealer in butter.

fúlārám, *s.* a vessel used for keeping butter: *kúmō fúlārám*, a butter-calabash.

fúlāwa, *a.* buttery, containing butter; *e. g.* *keám fúlāwa*, buttery cream.

fúngin, *v.* (*ši fúktšin*) I empty by turning upside down, I pour out. Conj. II. and IV., I empty or pour into.

fúngin, *v.* 1) I blow; *e. g.* *wu kánnu fúngin*, I blow a fire; *wu mágum fúngin*, I blow a trumpet.

2) I swell; *e. g.* *táta kálāntse fútsena*, the boy's head is swollen.

furgágata, *a.* blown up.

furgángin, *v.* I blow up.

fúrūdu, *s.* a pad, or bolster, stuffed with grass, and laid under the saddle, or load, of an ox of burden; comp. *kantárgī*.

fúšī, *s.* a species of serpents.

fúṭe, *n. a.* blowing, trumpeting.

fútema, *s.* one who blows, a trumpeter.

fúteram, *s.* 1) a musical wind-instrument.
2) the bellows of a smith.

G.

gábagá, *s.* cotton-cloth of native manufacture. They cannot weave it broader than about half a foot, hence they have to sew several pieces together lengthways to render it fit for use.

gábargā, see *ndālimī*.

gádagar, *s.* teacher, tutor, schoolmaster; often: *gádagar fūgurábē*, *id.*, or *gádagar gultégema*, *id.*

gadé, *pr.* 1) another, other, different.

2) yet another, one more.

gadēgáta, *a.* changed, pregnant.

gadēngin, *v.* 1) I change, or become different; of women, euphemistically, to become with child.

2) I change, or make different.

gadērō, *ad.* more, again; *e. g.* *wu šiga gadērō tsirusganī*, I shall not see him any more; *ši nānirō gadērō tsádiō*, he will come again to me.

gádeskin, *v.* 1) I grumble, murmur with discontent, am dissatisfied.

2) I strive, contend, quarrel, fight; *e. g.* *ńtogō gádūwī*, do not quarrel! *kríge gádeskin*, I make war, fight in war.

3) I scold, blame. *c. Dat.*: *wu širō gádeskō*, I scolded him.

gádu, *s.* pig, hog: *bī gádubē*, or *gádu bī*, a boar; *kúrgurī gádubē*, or *gádu kúrgurī*, a sow.

gāgeskin, *v.* 1) I enter, go in, come in, *c. Dat.*; *e. g.* *ši nēm-tsurō gágī*, he has entered his house; *átēmān mǔskō wāsilibērō gāgeskī*, there I came into the hand of white people.

2) with *ngáfō*, I follow, yield, submit, obey; *e. g.* *wu ngáfō abāniberō gāgeskī*, I submit to my father.

3) to happen, come to pass, come, (*comp. Germ.*: *einfallen*), *e. g.* *kānā gāgenābē kántāge yásguāte tsúlugī*, the famine left three months after it had come.

galádi, *s.* a certain military office.

galádīma, *s.* a military officer, next in rank to the *keígama*.

galāgáta, *a.* taught, learned.

gálāngin, *v.* 1) I teach, instruct; *e. g.* *wu nígā gálāngīa léné sóbānībērō*, go to my friend when I have instructed thee.

2) I inaugurate, invest with an office; *e. g.* *mei šīgā neígammō gálātse*, the king invested him with the office of Generalissimo; *sāndi Ūmar kērmeirō galátsāna*, they inaugurated Omar as king.

Conj. II. and IV., I give in charge to; *e. g.* *wu šírō tatānīga gálāgeskī*, I have given my boy into his charge; *ši wūrō kitábūntséga gálāsegī*, he has given his book into my charge.

gálāte, *n. a.* the act of teaching, instruction.

gálātema, *s.* teacher.

galé, *conj.* now, then.

gálifū, 1) *a.* rich.

2) *s.* a rich man.

gálifūngin, *v.* I become rich.

gámarē, *s.* a kind of bamboo growing as thick as a man's arm, and very high. — The *gámarē kúrgurī*, *i. e.* female bamboo, is hollow within, where the heart ought to be, and is frequently seen in S. L.; but the *gámarē bī*, *i. e.* male bamboo, is not hollow inside, and much stronger than the other.

gámbā, *s.* an old female animal which is no longer useful; *e. g.* *gámbā pérbē*, an old mare; *gámbā pébē*, an old cow; *gámbā dímbē*, an old ewe.

gámbuskin, *v.* I scratch.

gámgin, *v.* (*ši gáptsin*) 1) I am left; *e. g.* *bérni tīlōma gábgonō*, only the capital is left.

2) I remain, abide; *e. g.* *wu ngāfōnēmin gámgō*, I will remain behind thee.

Conj. II., to be left or remain for; *e. g.* *pēr tīlō wūrō gábesege*, one horse is left for me.

Conj. IV., to cause to remain, to leave for; *e. g.* *pérnēm wūrō yitegabgé*, leave thy horse for me!

ganá, *a.* 1) little, small, young; *e. g.* *táta ganá*, a little boy.

2) few; *e. g.* *kábū ganá*, a few days.

ganāṅgin, v. 1) I become little.

2) to become or grow few, to lessen.

ganārō, ad. shortly, in a short while, in a short time; e. g. *wu nāṭen ganārō kargóskō*, I remained a short time there.

gāndeskin, v. I lick; e. g. *dāḡel mūskōntse tsegāndin*, the monkey licks his paws.

ganí, ad. not.

gānga, s. drum: *kā gaṅgābē*, drum-stick.

gānga tsāṅgin, I beat a drum.

gāṅgāma, a. referring to the drum; e. g. *dāḡū gāṅgāma*, a drummer.

gāṅgā, s. a species of palm with fan-shaped leaves.

gāṅgū, s. a spotted serpent about six to eight feet long, not poisonous.

gārṅgin, v. I place in a line; e. g. *kātsalla kōganāwa gārtse*, the Captain placed the soldiers in a line; *wu sára gārṅgin*, I make a fence; — *pātō* or *pā gārṅgin*, I make or prepare a home, a house (never: *ṇem gārṅgin*); — *bēla gārṅgin*, I make or build a town.

gāru, s. the wall round a city: *gāru bērnibē*, city-wall; *bēlāga gārūbē*, the ditch or moat round a town.

gārwa, s. merchant, trader.

gārwāṅgin, v. I become a merchant.

gāsala, s. the washing of a dead body, comp. *kāsala*.

gasalgāta, a. washed.

gasāḷigin, v. I wash a dead person.

gāskin, v. 1) I follow.

2) I obey. (Comp. in Germ. *folgen*.)

gātsī, s. the last-born child, the youngest child.

gaḷāḡeskin, v. I remain, stay, live, till next year. Future: *tsagaḷāḡeskō*, I shall come next year. Aorist: *kagaḷāḡeskō*, I came last year.

Conj. IV., *yitegaḷāḡeskin*, I cause to remain, I keep till next year.

gaḷāḡia, or *dīnā gaḷāḡia*, ad. next year.

ganāgata, a. laid down, kept, preserved.

ganāngin, sometimes *ganāngin*, *v.* 1) I lay down, put down, set down; *e. g.* *agóte ganāné!* lay this thing down! *ši tsóga kálāntselān ganātsī*, he has put on his cap; *ngé kánnulan ganāné!* set a pot on the fire!

2) I deposit, preserve, keep; *e. g.* *dántse ngāsō tsúrō nemtsibēn ganātsēna*, he keeps all his meat in his house; *kāmū ndí ganānyogō!* let us take two wives!

3) to keep alive, preserve (said of God); *e. g.* *alla nīgā ngúburō ganātse!* my God give thee long life!

4) I prepare, make; *e. g.* *kóāte kúlō ganātsī*, the man has prepared a farm; *kúlugūte állayē ganātse*, God makes this pool.

ganāte, *n. a.* the act of keeping.

ganātema, *s.* a keeper.

gégē, *s.* whisker.

gégēwa, *a.* having a whisker.

gēltawa or *gēltoua*, *s.* a kind of tree whose leaves are eaten as a vegetable, and whose wood, being rather soft, is used for making drums or bowls. The Hausas call it "*Gúrtsīa*," and by this name it is described in Captain Clapperton's Travels, p. 11.

gēmē, *s., i. q.* *gégē*, whisker.

gēngin, *v.* 1) I wait, await.

2) I wait upon, I attend to.

gētēma, *s.* attendant, keeper.

gēreskin, and *yirgēreskin*, *v.* I tie; *e. g.* *ngérge gēreskin*, I tie a bag; *pérni mūlin gēreskī*, I have tied my horse in the stable. Conj. II., I tie do; *e. g.* *ši pérntsega šigorō tsérgegerī*, he has tied his horse to a post.

gēbádgata, *a.* trodden on, bruised, crushed.

gēbalngin, *v.* I shake, agitate: *wu keām gēbalngin*, I curdle milk by shaking it in a calabash. Conj. II., I shake for, or into; *e. g.* *wu mánda íktrō gēbalgeskin*, I shake salt in water, for the purpose of melting it.

gēbam, or *gēbam*, *s.* boiler, caldron, kettle.

gēbam kāmāntse, a caldron-cover.

gebāngin, v. (*ši gebāttšin*) 1) I tread, tread upon; e. g. *wu pā-nem gebānganī*, I will not tread (*i. e.* enter) thy house.

2) I bruise, crush; e. g. *ši kālā kādibē gebāttši*, he has bruised a serpent's head.

gebātte, n. a. the act of treading on, bruising.

gebāterām, s. from *bāskin*, a means of ascending, a ladder, staircase, steps.

gebgāta, a. thrown away.

gédi, s. 1) bottom; e. g. *gédi ngēbē*, the bottom of a pot; *gédi gēsgābē*, the space between the branches of a tree and the ground.

2) foundation, certainty; e. g. *āgō gēdīntse bāgōte nemērō, ši dram*, it is forbidden to tell any thing which has no foundation.

3) origin, beginning; e. g. *gédi krīgibē*, the beginning of the war; *gédi mánabē bādīné!* begin to tell the story!

4) origin, descent, ancestry; e. g. *gēdīntse ngāsō kerdī*, all his ancestors were heathen.

5) east; e. g. *kau gēdin tsūlugin*, the sun rises in the East.

6) meaning, signification, import; e. g. *kanāšinnitibē gēdīntse tširuskō*, I shall know the meaning of this dream.

gémgin (*ši géptšin*), v. I throw away, I thrust, cast, fling, *i. q.* *tāmgin*.

Conj. II., I throw for, or to, or at any one; e. g. *dībunō tā-tanīrō gēbgeskī*, I threw a date to my boy; *kou širō gēbgeskī*, I threw a stone at him.

Conj. III., I throw myself, *i. e.* I jump, leap; e. g. *ši ngáfō sārāberō géptegī*, he leaped over the fence; — *kókō géptia*, when the toad had jumped.

gémgin v. (*ši géptšin*, and perhaps: *gēmtšin*) I meet, reach, arrive at; e. g. *bérniga gēmgī*, I have reached the capital; *šiga pāton gēmnīendē*, we did not meet him at home.

Conj. II. id.

gendéskin, v. I shake; e. g. *wu gēsgā gendéskin*, I shake a tree.

Conj. III. *degendéskin*, I shake myself.

gerāgāta, a. hidden, hid, concealed.

gerāṅgin v. also: *geriāṅgin*, I hide, conceal, secret. Conj. II., I hide from.

gerāsān, s. thread, yarn: *gerāsān pērīṅgin*, I spin yarn: *gerāsān berēmgin*, I twine thread.

gērē s. or *ṇemgērē*, the office of the *gērēma*.

gērēgāta, a. standing up together, or by the side of one another; e. g. *āmte ṇḡāsō nā tūlon gērēgāta*, all the people were standing in one place.

gērēḡéskin, v. i. q. *tekkéskin*, I lean, incline against, c. Dat.

gērēma, s. a certain military officer.

gerēṅgin, v. I give a parallel direction, I place side by side, I put together; e. g. *belāga sāndi ndībēsō gerētsa*, they made the graves of both of them one by the side of the other; *kōganā kām 'di gerētseiya*, *tilō kāmāntsegā kōtšī*, when they had placed the two soldiers side by side, one of them surpassed the other in height.

Conj. II., I place parallel to, place side by side to. Conj. III., only used in 'pl., to stand side by side.

gēreskin, v. I champ, chew, gnaw, I eat meat.

gerḡāṅgin, v. I am vexed, angry, wroth.

gērgata, a. drawn, dragged.

gērṅgin, v. 1) I draw or drag on the ground; e. g. *kābin pērbē gērtšī*, he has dragged the carcass of a horse.

2) to make a low continued noise; e. g. *kómodūgu gērtšin*, the sea makes a noise.

3) I murmur, grumble; e. g. *āfirō tsēbessō gērṇemin?* why grumblest thou all day long?

Conj. II., I drag to, towards; e. g. *līfā belāgarō gērtsagei*, they dragged the carcass to a hole.

Conj. III., I move a little, as e. g. on a bench, in order to make room for another.

gērteskin, v. I separate, divide, sever.

Conj. III. *degertéskin*, only used in the pl.: *degertēn*, *degertuwi*, *dágertin*, to separate, disperse, intr.

gértūa, a. noisy, murmuring, grumbling.

gēsḡā, sometimes *kēsḡā*, s. wood, tree: *táta gēsḡābē*, tree-fruit:

páragē gēsgābē, the place where the lowest boughs or branches grow out of the trunk of a tree.

géské, *s. i. q. nemgéské*, *s. 1)* moderation, thoughtfulness, steadiness.

2) improvement in health, recovery.

géské, *a. 1)* moderate, temperate, considerate, thoughtful, quiet, not overdoing or hurrying over, any thing.

2) better, recovering from sickness.

géskéngin, *1)* I become, or am moderate, considerate, quiet; not urgent; *e. g. kidāntse géskétsi*, his work is not urgent.

2) I recover, am recovering, getting better.

Conj. IV. I quiet, soften, appease; I cure.

géskērō, *ad.* moderately, temperately, considerately, thoughtfully; *e. g. kidāntse géskērō dē!* do thy work thoughtfully; *diniā géskērō tei!* be moderate, thoughtful, nothing overdoing, steady!

gōālēa, *s.* a large kind of calabash.

godégata, *a.* blessed.

gōdēngin, *v.* I bless, thank, *c. Dat. and Acc.*, *e. g. wu allārō godēngi*, I have thanked God; *wu tátānigā godēngin*, I bless my son.

gōdēte, *n. a.* the act of blessing, thanking.

godētēma, *a.* thankful, acknowledging.

gódō, *s.* begging: *gódō gódōngin*, I beg.

gódōa, *a.* begging; *e. g. kām gódōa*, a beggar.

gódōma, *s.* a beggar.

gódōngin, *v.* I beg, I ask for alms, I beg pardon.

gódōte, *n. a.* the act of begging.

gódōtēma, *s.* beggar.

gógō, *s.* stump.

gómbara, *a.* striped: *gómbara tsélambē*, marked with black stripes; *gómbara tsélambēwa búlbēwa*, marked with black and white stripes.

gōní, a title of Muhammadan priests, perhaps corresponding to our D. D.; for every *gōní* is a *málam*, but not every *málam* is a *gōní*. When *gōní* is joined to *málam*, which is

generally the case, it follows that word. — The title of *gōní* is conferred by the *alfákī*.

gōngin, v. 1) I take.

2) I assume: *kásūa kátugübē gógoskō*, I assumed a feigned sickness.

3) I regard, esteem, take for; *e. g. búltega sulweirō gótse*, he regards the hyena as lazy.

4) I conceive, generally joined with *tsúrō* and said of women and animals; sometimes also joined with *ńgepal*.

Conj. II., 1) I assist, or help in taking.

2) I put, set, place upon; *e. g. bátsam fúgōrō gótšēga*, they will put the boiler upon the hearth-stones.

3) I load; *e. g. káreindē tatoānderō gógené*, load our things upon our children! — *kégara gótsegin*, a cloud loads, *i. e.* it consolidates itself.

gúbōgem or *gúbōgum*, *s.* cock; *gúbōgum burgóbē*, the first cock-crowing in the morning; *gúbōgum deregébē*, the second cock-crowing. — *kokóreō gubōgēmbē*, cock-crow; *gúbōgem kokóreō tsáke*, the cock crows.

gúbōri, *s.* a kind of crane.

gudu-gúdu, *s.* heel.

gúga, *s.* bucket for drawing water from a well, consisting of a calabash.

gúlbī, *s.* a bay, creek.

gulgáta, *a.* told.

gúlgin, v. 1) I tell, say.

2) to call (comp. the German provincialism: "Einem einen Namen sagen," for, "Einen etwas heißen") *nírō kām gúltsasgani*, I shall no more call thee a person; *wu šírō bárbū gúlgi*, I called him a robber.

gulóndō, *s.* finger: *gulóndō šībē*, toe; *gulóndō mbēlan*, thumb, or great toe; *gulóndō puléterám*, the first finger, index (comp. the Germ. Zeigefinger); *gulóndō dábubē*, the middle-finger; *gulóndō kāmāntse dábubē*, or *gulóndō kāmāntse gá-tšibē*, the fourth (?) finger; *gulóndō gátši*, little finger.

gúlte, *n. u.* the act of telling, speaking, speech.

gúltema or *gúlteḡema*, *s.* 1) speaker, herald;

2) talker, tale-bearer.

gúlumgin, *v.* or *tšī gúlumgin*, I wash, or rinse my mouth.

guréngin, *v.* 1) I wait for, *c. Acc.*, *e. g.* *wu níḡā ngúburō guréngī*, I have waited a long time for thee.

2) I attend to, mind, keep; *e. g.* *wu díminēm guréngana*, I keep thy sheep; *állā guréntse*, may God keep thee! a common reply, on being accosted or saluted.

gúrgum, *s.* an animal of the size of a hog, with a long snout, and red, like a deer; said to dig instantly into the ground and to hide itself, when pursued. This is probably the "koorigum" of Captain Denham's Travels p. 320.

gurimgin, *v.* (*šī guríptšin*), I prick, push, stick.

gúrusu, *s.* scarlet, velvet.

gúteskin, *v.* I draw, absorb; *e. g.* *wu níkī gúteskin*, I draw water; *kau* or *tsel gúteskin*, I sun myself; *kánnu gúteskin*, I warm myself.

gútser or *gútsr*, *s.* a tassel.

gútserwa, *a.* tasselled.

gútsen, *s.* a guana, an animal between a lizard and a crocodile.

gútsigan, *s.* a bird similar to a stork, only larger, perhaps a kind of pelican.

H.

hām, *s. i. q. ām*, people.

hángin, *v. i. q. ángin*, I open, I stretch.

hárngin, *v. i. q. árngin*, I dry.

hátšī, *s. i. q. átšī*, a pilgrim to Mecca.

híngigī, or *síngigī*, *s.* the hiccough, *e. g.* *híngigī wúḡā séter*, I have the hiccough.

I.

ilān, *ad.* 1) softly, slowly, gently: *ilā ilān*, very gently.

2) with a low voice, not loud.

- ilī*, s. (comp. $\text{Šī}^{\bar{\bar{e}}}$ and Šī , *populus, affines, familia*) 1) seed (of plants, male animals, and men);
 2) family, nation, people: *ni ilīfi?* of what nation art thou?
 3) sort, kind *e. g. ilī tsáneibē ndásō*, how many kinds of cloth?
ilīwa, a. having relatives, belonging to a family.

Īsa, s. Jesus.

- īseskin*, or *īskin*, v. 1) I come; *e. g. sōbāni nānīrō īši*, my friend has come to me.
 2) to come to pass, to happen: *ši ágō bālī īšinte nīrō gúl-tšin*, she will tell thee what happens to-morrow.

K.

kā, s. 1) walking-stick.

2) *kā tšībē*, lip; *kā tšénābē*, the handle of a knife.

kābagā, s. span.

kābagāmá, s. one measuring with the span.

kābagāngin, v. I span, *i. e.* I measure by spans.

kābagī, or *kāmagī*, s. a nicely ornamented calabash, with its cover.

kābar or *kāfar*, s. burying-ground, grave-yard, cemetery.

kābēdbēdī, (from: *bēdbēdngin*.) s. perfume, fragrance, odour, pleasant smell: *wu kābēdbēdī pángī*, I smell perfume.

kābēlā, a. only used of horses: *pēr kābēlā*, a brown, chestnut-coloured horse.

kābese, a. soft, tender, smooth, not hard.

kābin, s. corpse, cadaver.

kābīneskin or *kābīngin*, v. I die, but generally only used in the third person.

kābinwa, a. referring to corpses, full of corpses; *e. g.* a battle-field can be called *nā kābinwa*.

kábū, s., *i. q. yim*, or *lókṭe*, the day of 24 hours: *kábū māge*, one week; *kábū wūri*, fifteen days, but used, like our fortnight, for two weeks. *állā nīrō kábū ntšó!* may God give thee long life! The names of the days are Arabic

and the Kanuris pronounce them in the following manner: *Léma*, Friday; *Sébdé*, Saturday; *Láde*, Sunday; *Letélin*, Monday; *Táláge*, Tuesday; *Lárāba*, Wednesday; *Lámīse*, Thursday.

kābūa, *a.* having days, *i. e.* being rich in or full of days, being old.

kābuāngin, *v.* I get old.

kābūgu, see *kāfūgu*.

kābum, *s.* a weaver's shuttle: *kābum tságāngin*, I pass the shuttle from one side to the other in weaving.

kádāfū, *s.* dirt, filth, mire.

kádāfūa, *a.* dirty, filthy.

kádāfuāngin, *v.* I become dirty, make myself dirty.

kādam, or *kādam sóābē*, *s.* spring, fountain, well, source, *viz.* the water bubbling forth at the bottom of the well called *šoa* — comp. *kāšim*.

kādamma (for: *kādamwa*), *a.* having or containing a fountain, esp. a good, a rich one. Used only in connexion with *šoa*.

kādāra, *s.* pony, a small horse.

kādarāma, *s.* or *kōa kādarāma*, the owner of ponies.

kādarāwa, *a.* containing ponies, abounding in ponies.

kādgun, *s.* (also *kātkun*) load, burden.

kādgunma, *s.* a man of burden, one able to bear heavy burdens.

kādī, *s.* serpent, snake.

kādīma, *s.* a serpent-tamer, a charmer of serpents. For this purpose chiefly the serpents *gāngū* and *āber* are taken.

kādgata, *a.* skimmed.

kādugū, *s.* *membrum virile*: *tši kādugūbē*, foreskin.

kādugū, *s.* place behind any thing, rear; *e. g.* *kādugū nemni-bēn kúlugū mbétsi*, there is a lake behind my house; *āmtse ngāsō meiga kādugun tságei*, all his people followed the king in the rear.

kādui, *s.* tail, (used only of horses, mules, asses and giraffes).

kāduiwa, *a.* having a fine long tail.

kāfāná, or *ngúdō kāfāná berínōa*, a wild duck, with a large fleshy protuberance on the head.

káfar, *s.* a yellow bird, a little larger than a sparrow. It has become proverbial for its chattering; *e. g.* one says: *kām nemēwa káfargei*, a person talks like a *káfar*.

kāfi, *s.* a kind of soft wood, used in lighting fires, by being rubbed with a hard piece of other wood.

kāfi, *s.* locust. There are various kinds of them, as:

kāfi káman, or *kāfi kámanwa*, the locusts which come in such swarms as to darken the sun in their flight.

kāfi kēli kēnderma, *i. e.* green cotton locusts. They are striped, large, but few in number, and live on the green cotton-plant; hence their name.

kāfi dífū, dark-coloured locusts, coming in the cold season, at evening, and always leaving again on the following morning, a few hours after sunrise.

kāfi lagará, or *lagerá*, a large kind of speckled locusts.

kāfi sūgundō, or *sugúndōrám*, a large kind of beautifully speckled locusts.

kāfi kēli sūguma, green locusts, living in the grass which is called *sūgu*. They have two feelers not quite an inch long, six legs, four of which are one, and the two others two inches long. Their head is half an inch, and their body two inches long and as thin as a quill.

kāfi kasášima, white locusts which feed on the leaves of the *kásaši*-tree.

kāfi, or *kāfi kanígibē*, *s.* the cross-piece of a bow.

kāfia, *s.* shade, a shadowy place: *kāfia róngin*, I cast a shadow.

kāfiāwa, *a.* shady, shadowy.

kāfima, *s.* an archer, a bow-man.

kāfūgu, *a.* short, small, little.

kāfugúngin, *v.* I become little, small.

kāgá, *s.* grandfather, grandmother; also: one's husband's or wife's father and mother, or grandfather and grandmother.

kāgāfu, *a.* stupid: *kāgāfu póleg*, very stupid.

kágalla, *s.* (comp. *sánya*), rank, office, used only of the following public offices: *neigam*, *yéri* or *nemyéri*, *púgū* or *nem-*

fūgū, galádī, nemtsárma, bágāri, nátsal, nārtšino, nemmeínta, gérē or nemgérē, nógana, béla or nembéla.

kāgalmū, s. garlic.

kāgē, mine. see Gram. §. 35 &c.

kāgel, s. anvil.

kāgelma, s. smith, blacksmith.

kāgelmánġin, v. I become a smith.

kāgellám, s. workshop of a smith, smithy.

kāgem, s. pelican.

kāgū, s. twin.

kāgūma, s. a woman who has given birth to twins.

kāgū, s. coldness, frost; e. g. bīnemtsīa kāgū mbétši, when it is winter, there is frost; kāgū sétei, I have caught a cold, lit. cold has caught me.

kāgūa, a. cold, not used of water or food, but merely of the state of the atmosphere and its effect on living beings; e. g. wu kāgūa, I am cold, I feel cold.

kaíga, see: keíga.

kákāde, s. paper on which nothing is written, comp. tágardá.

kákāra, s. a rough kind of millet, often called "kuskus."

kákārawa, a. full of kuskus, containing much kuskus.

kal, s. joint (used of the joints of human members, and certain plants, as Indian corn, sugar cane &c.); also: the part between two joints.

kal, s. exactness, correctness.

kal, a. alike, identical, the same: gésgā Bétōa pēwa kal, the Beto-tree and a cow are the same.

kalāfia, or probably better kallāfia, comp. lāfia, s. health, happiness, prosperity; e. g. wu kalāfiāni mbétši, I am well.

kalāfia, a. 1) well, happy, prosperous; e. g. ši kalāfia, he is well.

2) good-natured, harmless, inoffensive; *e. g. ndúsō kádī Gángū nótšāna, ši kalāfia, any one knows that the Gangu serpent is inoffensive.*

kalāfiāwa, a. healthy, salubrious; e. g. lárde kalāfiāwa, a healthy country.

kalāfū, s. a tanned hide, leather.

kalāfūma, *s.* a tanner.

kalāfumāngin, *v.* I become a tanner.

kālāla, *s.* noise, sound, cry; *e. g.* *kālāla pīngin* or *gōngin*, I make a noise.

kālalāma, *s.* one who makes much noise, a noisy person.

kālalāngin, *v.* I make a noise.

kālalāwa, *a.* noisy; *e. g.* *nā kālalāwa*, a noisy place.

kalāli, *a.* meek: *kalāli lās*, very meek.

kālaṅgin, *v.* 1) I direct, I point.

2) I turn, I turn back.

3) I turn inside out, or bottom up.

Conj. III., I turn myself, I return, I am converted.

kālasēngin, *v.* (*ši kālaššin*) I pound, mash.

kālē, *s.* shyness of a horse: *per kālē tūššin*, the horse shies.

kaleinā, *s.* leech, blood-sucker.

kaleināwa, *a.* containing leeches; *e. g.* *kómodūgu kaleināwa*, a lake with leeches in it.

kālēwa, *a.* shy: *per kālēwa*, a shy horse.

kāḷem, *s.* abdomen, bowels, intestines; *e. g.* *kāḷem kūra*, the colon or rectum; *kārgun kāḷem kāsōbē*, *lit.* medicine of the bowels' running, *i. e.* aperient medicine; *kārgun kāḷem kērtēbē*, medicine to counteract looseness of bowels, a purgative.

kāḷemma or *kāḷemwa*, *s.* one having a bowel-complaint, esp. looseness of bowels.

kalgāfū, *s.* muslin, fine white baft.

kālgata, *a.* 1) broken, crushed.

2) hatched.

kālgō, *i. q.* *kārei*, *s.* utensils, vessels, instruments, apparatus:

kālgō kūlōrām, agricultural implements; *kālgō krīgerām*, war-instruments.

kālgun and *kūlgun*, *s.* black mud, or clay: *kālgun 'gēbē*, potter's clay.

kālgunwa, *a.* muddy, clayey.

kalgūtan, *s.* cotton.

kalgūtanma, *s.* trader in cotton.

kalgūtanwa, *a.* full of cotton, containing much cotton.

- káli*, *s.* or *káli bálbālē*, a white bird of the stork kind, but much smaller than a stork, also called *ngúdō kénāma*, *i. e.* calf-bird. In Sierra Leone it is called "cow-bird," from its habit of following the cattle on the field, to pick up their ticks.
- kālī*, *s.* pus, the whitish, watery matter of a sore.
- kālī*, *s.* chaff.
- kālīa*, *s.* a male slave. (comp. *kir*.)
- kālīāma*, *s.* the owner of male slaves.
- kālīāngin*, *v.* I become a slave, I make one a slave.
- kālīfī*, *s.* or *kālīfī bēogōbē*, the handle of an axe.
- kālīfū*, *s.* smell, scent; *e. g.* *ágō kālīfūntse pāngin*, I smell something.
- kālīgimō*, *s.* dromedary, camel; *kālīgimō kūtūngū*, camel. The latter is smaller than the former, and more calculated to carry burdens, but not so swift.
- kālīgimōma*, *s.* the owner of camels.
- kālīgimōwa*, *a.* full of camels, or possessing many camels.
- kālīgī*, *s.* 1) thorn, prick; *e. g.* *kālīgī gēsgābē*, the thorn of a tree; *kālīgī wūgā sēbui*, I have caught a thorn;
2) sting; *e. g.* *kālīgī kūli kamāgenbē*, the sting of a bee; *kālīgī kantānābē*, the sting of a mosquito; *kālīgī kādībē*, the sting of a serpent.
- kālīgīwa*, *a.* thorny, prickly.
- kālīram*, *s.* the place where the chaff is separated from millet, and where consequently much chaff is strown about.
- kālīsunō*, *s.* 1) pulse: *wu kālīsunō kērengin*, I feel the pulse.
2) the soft part on the crown of an infant's head.
- kālīsunōrām*, *s.* that part on the crown of the head which is soft in infancy.
- kālīwa*, *a.* containing pus, or matter; *e. g.* *tínū kālīwa*, a sore, containing pus.
- kālīwa*, *a.* having much chaff, chaffy.
- kállin*, or *kállō*, *adv.* exactly so, alike; *e. g.* *állā ndūsō kállō alákkonō*, God has created all alike.
- kálingin*, *v.* I drive back. Conj. II., I drive any thing back to or for any one.

kálingin, v. 1) I break, knock open. (said of eggs, nuts etc.)

2) to hatch; e. g. *kúgui ñgepal káltšin*, a fowl hatches eggs.

kálū, s. 1) leaf of plants;

2) soup, gravy, the Negro's so-called palawer-souce (made of a great variety of herbs and tree-leaves, with boiled meat or fish and palm-oil.): *kálū déigin*, I cook a soup.

kálūa, a. full of leaves, having a rich foliage.

kálugō, s. instrument, implement, thing; e. g. *kálugō krígebē*, war-instruments; *kálugō kúlōbē*, agricultural implements; *kálugō némbē*, things belonging to a house, furniture.

kálugū or *kálgū*, s. shirt, a loose outer garment like a shirt, a cloak.

It sometimes more closely resembles a common shirt, sometimes a surplice. — *kálugū krígibē*, a shirt of mail, a corselet.

kálugūa, a. having or containing shirts.

káluguágin, v. I shall become provided with shirts.

kálugūma, s. a trader in shirts.

kálun, s. (in Digoa: *kólun*) i. q. *kátšin*, grass.

kām, s. (Perhaps from $\square\overline{\text{r}}\overline{\text{r}}$, the great ancestor of the Negroes, as $\square\overline{\text{r}}\overline{\text{r}} =$ "Adam" and "man".) 1) a man, a person, an individual; pl. *ām* or *hām*, people.

2) a relative; e. g. *sóbānité kāmni*, my friend is a relative of mine. *kām kamma*, a non-relative, a stranger.

kāma, s. (perhaps better *kamma*) companion, comrade, associate, fellow, friend.

kāma, s. one who knows to fight well with a stick.

kamágen, s. honey.

kámagī, s. or *kábagī*, a nicely ornamented callabash, with a cover, about one foot in width.

kámagīma, s. the maker of such calabashes.

káman, see *káfi*.

kamángin, v. (*ši kamáttšin*) I mash with the hand, knead.

kamāun or *kamāun*, sometimes *kamāgun*, s. elephant; — *tīmī kamāwunbē*, or: *yéli kamāunbē*, ivory.

kamāunma, s. a hunter of elephants.

kamāunwa, a. full of elephants, containing many elephants; e. g. *káragā kamāunwa*, a forest abounding in elephants.

kāmbā, *s.* one who has lost his partner in life; -- *kāmū kāmbā*, a widow; *kōa kāmbā*, a widower.

kambāngin, *v.* I become a widow or a widower.

kāmbē, (now united into one word, but originally = *kām*, person, and *bē*, free) *a.* a free man, free, liberated.

kāmbē or *ṇemkāmbē*, *s.* freedom, liberty: *wu nīgā kāmbērō ko-lōṇeskin*, I let thee go free, liberate thee, set thee free.

kāmbēngin, *v.* 1) I become free, gain my personal liberty.

2) I make free, liberate.

Conj. III. I become free. Conj. IV. I make free, liberate, I set free.

kambēlāṭe, *s.* shoulder.

kāmgata, *a.* cut, decided, fixed, appointed.

kāmgin, *v.* (*ṣi kāmtšin*, rarely *kāptšin*) 1) I cut, cut through, cut in pieces; *e. g.* *dā kāmgin*, I cut up meat; *gēsgā kāmgin*, I cut a tree.

2) I decide (NB "decide" is derived from *cado*), I settle; *e. g.* *kāmpigī tátōa kām 'dībē pērō kāmgonō*, the girl decided the dispute between the two boys.

3) I fix, appoint; *e. g.* *sārte kāmgin kēndērō*, I fix a time for coming.

4) I overtake another on a different way, so as to meet him from before; also *fūgū kāmgin*, *id.*

Conj. III., I cut myself, I am cut; *e. g.* *kārgeni kāmtī*, I have lost my courage and hope, I am sad, disconsolate.

kāmgin, *v.* I turn or become a person.

kāmma, *a.* belonging to, or referring to a person.

kām kāmma, a person belonging to another and not your own family, a non-relative.

gēsgā kāmma, a tree owned by somebody; *ṇgūdō kām-ma*, a bird belonging to some one.

kāmpeli, *s.* 1) flower, blossom: *kāmpeli gēsgābē*, the blossoms of a tree.

2) wrestling: *kāmpeli mólteskin*, I wrestle; *kāmpelirō lēngin*, I go to a wrestling party.

kāmpelima, *s.* a wrestler.

kāmpelimāngin, *v.* I become a wrestler.

kāmpelīrām, *s.* place for wrestling.

kāmpoi, *a.* light, not heavy, comp. *telālā*.

kāmpoiwa, *a.* having any thing light, or fit for swift movement;
e. g. *bū* or *ši kāmpoiwa*, alert, smart, quick, fast; *kārgē*
kāmpoiwa, rash, exciteable, foolhardy.

kāmpū and *kāmpūa*, *a.* blind; *e. g.* *kāmū kāmpū* or *kāmū kāmpūa*, a blind woman.

kāmpū, *s.* a blind person; *e. g.* *kāmpū kām dēgē tsei*, four blind persons came.

kāmpūngin, *v.* I become blind.

kāmū, *s.* 1) woman.

2) wife (comp. the Germ. Weib) *i. q.* *kāmū nigábē*; *e. g.* *ši kir kāmūrō tsédin*, he makes female slaves his wives; *pérōga kāmūrō yiskin*, I give a daughter in marriage; *kāmū dískin*, I marry a wife, *e. g.* *ši kāmū gadé tsédī*, he has taken another wife.

3) *kāmū kúra*, secundine, afterbirth; not used of animals, see *kátō*.

kāmūa, *a.* having a wife, being married.

kāmūma, *s.* one who is too fond of women.

kánadi, *s.* 1) meekness, patience; *e. g.* *wu kánadi gōngin*, I exercise patience.

2) peace, consolation, comfort.

kanadīngin, *v.* I am tranquil, appeased, consoled, quiet, meek:
kāmmō kanadīngin, I bear patiently with any one.

kánadiwa, *a.* meek, patient, gentle, quiet.

kánām, *s.* teremite. There are different kinds, as — 1) *kánām tšérma*, a small kind of teremites, which make no hills, and come out of the ground only by night. When any one comes near them, they make a loud noise, which the Natives imitate by “*tšer*”.

2) *kánām kúrni*, the small white teremites, which make black hills, one or two feet high and surmounted by a roof.

3) *kánām gálgalma*, the large brownish teremites, which make red hills of a great size, sometimes as large as a small house.

4) *kánām leirābē*, a kind of red teremites, fond of consuming dead bodies in the grave (*leira*).

5) *kánām dzúdzū*, winged teremites, a transformation of the “*gálgalma*”, which fly about in vast numbers in rainy-season-nights; when fried, they are much relished by the natives.

kándañ, s. 1) nail, e. g. *kándañ súbē*, an iron-nail; *kándañ leimābē*, a tent-peg.

2) especially a sharp pointed pole, rammed into the bottom of the pit called *mārbā*, to go through the body of animals which fall into it.

kandira, s. a hunter.

kandirāgin, v. I become a hunter.

kandirāram, s. place where hunters are used to go for game.

kándulī, s. 1) hair: *kándulī kā tšībē*, mustache; *kándulī kėrėgin*, I plait hair.

2) feather, the plume of birds, i. g. *tėktigī*.

kándulō, s. the excrements of cows, bulls and oxen; *pē kándulō kolótšin*, a cow makes dung.

kándulōram, s. dung-hole, dung-pit.

kāgin, (*ši káttšin*), v. I skim, take from the surface by drawing off.

kānī, s. goat.

kanāmō, s. bullock: *kanāmō mbėlan* or *kanāmō bātširī*, a bull; *kanāmō lapterām*, an ox of burden.

kanāmōma, s. the owner of bullocks.

kánnu or *kánu*, s. 1) fire; e. g. *kánnu fėngin*, I light a fire; *nėmmō kánnu yākėskin*, I set a house on fire; *kánnu-šėua*, a lamp.

2) hell-fire, hell.

kánnūa, a. warmed, heated by fire, warm, hot; e. g. *ńkī kánnūan túltšin*, he washes with warm water.

kánnuėgin, v. I become warm or hot. Conj. IV., I warm, I make warm.

kánnūrām, s. fire-place, hearth.

kantána, s. mosquito.

kantánāwa, *a.* full of mosquitos.

kantárgī, *s.* a pad or bolster, stuffed with grass, and laid on the back of camels, instead of a saddle or before a load is put on. comp. *āntélesge* and *púrūdu*.

kantegálifī or *kantegálibī*, *s.* kidney.

kánti, *s.* the inner part of the thigh, which is turned towards the horse in riding.

kántsā, *s.* drink, beverage, whatever is drunk.

kāntsúgū, *s.* hip, haunch.

kāntsúgūma, *s.* a wrestler who takes hold of one's hips.

kántšī, *s.* smoke.

kántšūa, *a.* smoky, emitting smoke, full of smoke.

kánūwa, *s.* indifference, coldness of manners, dislike.

kanuwári, *s.* hatred, enmity.

kaṅádī, *s.* 1) horn; *e. g.* *kaṅádī pēbē*, cow-horn;

2) feeler; *e. g.* *kaṅádī kúlibē*, feeler of an insect; *kaṅádī kókodōbē*, feeler of a snail.

kaṅádīma, *s.* a corneter, one who blows a horn.

kaṅádīwa, *a.* having a horn, horned: *pē kaṅádīwa*, horned cattle.

káṅgal, *s.* milk for about two or three days after giving birth, before it has obtained its usual nature and appearance.

The word is used of human and animal milk.

káṅgalei, *s.* the stick or stalk of guinea-corn, very marrowy and sweet, hence chewed by the natives when green.

káṅgar, *s.* the string of a bow; also: *káṅgar káfi kaṅgibē*, id.

káṅgaramī, *s.* race, horse-race; *nā káṅgaramībē*, race-course.

káṅgaramīma, *a.* racer, one who contends in a race.

káṅgaramīrām, *s.* race-course.

káṅgaramūwa, *a.* used for racing; *e. g.* *pē kaṅgaramūwa*, a race-horse.

káṅgē, *s.* fever; *e. g.* *káṅgē wúga sétāna*, I have fever.

káṅgin, *v.* I turn, put on the other side, *e. g.* *wu weína káṅgin*, I turn a pancake.

káṅgin, *v.* I escape; *e. g.* *wu kármun* or *kármurō káṅgī*, I escaped from death. Conj. iv. I rescue, deliver, cause to escape.

- kāṅgēma*, *s.* one who has a predisposition to fever, or often suffers from fever.
- kāṅgēwa*, *a.* feverish, sick of fever.
- kāṅgū*, *s.* wound; *e. g.* *kāṅgū kátsagābē*, a wound by a javelin; *kāṅgū kášagarbē*, a wound by a sword.
- kāṅgūa*, *a.* wounded.
- kāṅgulei*, *s.* a running away, flight; *e. g.* *wu kāṅgulei káseškin*, I take to flight, I run away.
- kāṅguleima*, *s.* one who has run away, or fled, especially one who is given to flight; *e. g.* *kália kāṅguleima*, a run away slave.
- kápē*, *s.* desert, wilderness, arid tract, sterile region.
- kápetō*, *s.* the plant which bears the gourds used as *kúmō*, *i. e.* calabashes.
- kápetōram*, *s.* place where *kápetō* is grown.
- kápēwa*, *a.* desert, arid, sterile.
- kárabū*, *s.* story, fable, tale, narration, narrative; *wu kárabū nemēṅgin* I relate a story.
- kárabūa*, *a.* knowing or containing many stories.
- kárabūma*, *s.* a story-teller.
- karáfi*, *s.* the hide of sheep or goats, with the wool or hair on.
- káragā*, *s.* wood, forest: *dā káragābē*, wild beasts.
- káragāma*, *s.* one who walks and lives in forests.
- káragāwa*, *a.* containing much forest; *e. g.* *lárde káragāwa*, a country abounding with forests.
- káram*, *s.* alligator, crocodile.
- kárama*, *s.* a wizard or witch, supposed to trouble especially infants and horses: *kóa kárama*, a wizard, *kámū kárama*, a witch.
- karamāṅgin*, *v.* I become a wizard or a witch.
- káramāwa*, *a.* referring to witchcraft; *béla káramāwa*, a town in which witchcraft is practised.
- káramgin*, *v. or:* *tšínāde káramgin*, I strike fire.
- karámi*, *s.* one's younger brother or sister: *karámini pérō* my little sister; *karámini kéṅgalī*, my little brother.
- karámūwa*, *a.* having a younger sister or brother.
- káramma*, for *káramwa*, *a.* containing many alligators.

káran, a specific adverb, as *ndí káran*, only two.

karáŋgin, v. I read; e. g. *wu kitábu karáŋgin*, I read a book.

Conj. II., I read for one, especially at a funeral.

karátēma, s. a reader.

kāraŋge, s. nearness, near.

kāraŋgen, adv. near, nigh.

kāraŋgin, v. 1) I approach, come near.

2) to be almost enough, be nearly done, nearly over: *kátšim kámtse, kāraŋgányā, tšítse*, he cut grass; when it was nearly enough, he arose.

kāraŋtēma, s. one being near, a neighbour.

kārbī, s. a bucket for drawing water, made of leather.

kārbīma, s. a trader in leather-buckets.

karbīlō, s. a bucket for drawing out dirt from a well, made of a calabash.

karbīlōa, a. provided with a *karbīlō*.

kārbīna, s. i. q. *kándīra*, a hunter.

karbináŋgin, v. I become a hunter.

kārē, s. dice, game at dice: *kārē pīŋgin*, I throw dice, I play at dice.

kārei, s. load, burden, used only in reference to animals; e. g. *kārei kaligimōbē*, a camal's burden. comp. *kátkun*.

kārei, or *kareíkareī*, s. 1) shell; e. g. *kārei ŋgepalbē*, egg-shells; *kareíkareī kúmōbē*, pieces of a broken calabash.

2) vessel, implement, instrument e. g. *kārei krīgibē*, instruments of war; *kārei kúlōbē*, implements of husbandry; *kārei nēmbē*, furniture; *kārei pérbē*, horse's harness.

kareíkareīma, s. one whose business it is to mend calabashes, a calabash-mender.

kāreīma, s. one who carries heavy loads.

kāreirám, s. or *keúwa kāreirám*, the large leather-bags or sacks which contain the loads of beasts of burden.

kārēma, s. one playing at dice, a gambler.

kārēre, s. spine: *kārēre ŋgálōbē*, the fibre or filament of beans.

kārērewa, a. having a spine.

kāreskin, v. 1) I mark by incision (e. g. a human body, a calabash.)

2) I vaccinate.

3) I beat: *wu gānga kāreškin.*

4) I beat, I hammer, *e. g. sū karfāfūnyā, gōtse, kášagarrō tsegāre,* when the iron is red-hot, he takes it and hammers it into a sword.

kārgata, *a.* torn, rent.

kāрге, *s.* heart.

kāрге gēreškin, *lit.* I tie my heart, or *kāрге táskin*, I hold my heart, *i. e.* I remain composed, quiet, I comfort myself.

kāрге kámti, *lit.* the heart is cut, *i. e.* the courage is lost, one is frightened.

kāрге kétsi, *lit.* the heart is sweet, pleasant, *i. e.* one is glad, pleased.

kāрге kámbe bibīgin, I grieve, offend a person; *kāрге bibīti*, the heart is grieved, one is sad.

kāрге kibū, *lit.* a firm heart, *i. e.* courage.

kāрге ṅgala, *lit.* a good heart, *i. e.* benevolence, liberality, *e. g. kidā kārgé ṅgalābē*, a voluntary and cheerful work.

kāрге tsélam, a black, *i. e.* a wicked heart.

kārgū, or *kārugū* or *kúrgū*, *s.* a back or double tooth, a grinder (used in regard to the teeth of men and animals), — *kārugūni tsou* or *tsóutsšin*, my teeth ache.

kārgūa, *a.* courageous, bold, excitable.

kārgun, *s.* a buffalo or wild cow, with long horns, and living in large herds. Its flesh is considered unsavoury, but its hide valuable. Probably Captain Clapperton refers to this animal in his Travels p. 135, where he says: "the kari-gum is a species of antelope, of the largest size, as high as a full grown mule." Ali maintains that it is not a species of antelope, but a kind of cow.

kārgun, or *kúrgun*, *s.* 1) medicine; *e. g. kārgun yéskin*, I drink medicine.

2) remedy, expedient, charm; *e. g. kārgun dágelbē*, a specific against monkeys; *kārgun káramabē*, a charm against witches.

kárgunma, *s.* a doctor, physician.

kargunmáingín, *v.* I become a doctor.

káři, *s.* 1) cow-louse, tick.

2) vein.

3) the thin roots of a certain tree which are used in mending calabashes.

kárite, *a.* fine, beautiful, fair, excellent.

kárite, *i. q.* *neṃkárite*, *s.* beauty, fairness, excellence.

káritūa, *a.* fine, beautiful; — *tígī káritūa*, corpulent, fat.

kármu, *s.* death; *e. g.* *kármu šīgā tsátī*, death has carried him off.

kármūma, *s.* one who is death-like, or about to die.

káringín, *v.* is only used with *bélem* or *pátag* and then means to prepare these kinds of gruel.

káringín or *kárneškin*, *v.* 1) I tear, rend; *e. g.* *tátāte kálugūntse kártšī*, the boy has torn his shirt.

2) to scratch, as with a claw; *e. g.* *dzādzirmā pérgānyin kām kártšin*, the leopard scratches one with his claws.

3) I separate, select, divide; *e. g.* *hāmnémtē ngāsōga kárné! tsúrō búdubē gérāné!* separate all thy people and hide them in the grass!

kártema, *s.* one who is in the habit of tearing, rending.

káru, *s.* a first-born child.

kárūa, *s.* storm, tornado; — *kárūa mūmurīa*, a whirlwind.

káruāwa, *a.* referring to, or having storms; — *kām káruāwa*, a crazy man.

kárumō, *s.* pestle, stick used for beating any thing in a mortar.

kárumōa, *a.* provided with a pestle.

kárumōma, *s.* dealer in pestles.

kasádgata, *a.* consented, agreed.

kasálgata, *a.* washed, clean.

kásalla, *s.* the act of washing the whole body, the act of bathing.

kásallāram, *s.* washing-place, bathing-place.

kasálngín, *v.* I wash (*viz.* the human body, while alive, or horses, or camels, or mules); comp. *lámgin*, and *túlngín*.

kāsām, *s.* wind, breeze.

kāsāmma, or *kāsāmwa*, *a.* windy, breezy,

kāsāmrām, *s.* wind-hole, *i. e.* the opening through which the wind is allowed to blow into a house.

kasāngin (*ši kasáttšin*) *v.* 1) I agree, consent; *e. g.* *wu mánā-nēmga* or *mánānēmmō kasāngī*, I consent to thy word; *ál-layē kasáttšia*, God willing, *D. v.*

2) I persevere.

Conj. III. in the *pl.*, to agree with one another, to be unanimous.

kásaši, *s.* a certain forest-tree with a white bark and used by blacksmiths for making charcoal. The *Káfi Kasášima*, or the *Kásaši*-locusts take their name from this tree.

kasátta or *kasátte*, *n. a.* consent, agreement, understanding.

kasáttāma, *s.* one who easily yields, who is conciliatory.

kásēngin (*ši káššin*), *v.* 1) I draw, draw out, take out; *e. g.* *kaníge kásēngin*, I take an arrow from the quiver.

2) I draw, draw tight, hold tight, I cord-string; — *sérde kásēngin*, I saddle a horse.

3) I wean, keep from the breast; *e. g.* *tátāni ngālī ndí tsétia kásēngin*, when my child is two years old, I shall wean it.

káseskin, *v.* I run. Construed with the Dative, it can have a double meaning, *viz.* either to run to, or to run from, to flee: the former is generally the case, when it refers to a place, the latter when it refers to a person; *e. g.* *wu pátō sóbāniberō kásesgana*, I am running to my friend's house; *sándi ngásō kām tilōma kāmāntsurō tsegásena bágō*, of all of them not one has fled from the other.

Conj. IV., I run after; *e. g.* *wólādi tsānuāntsurō tsegagáššin*, the servant runs after his master.

kāsgār, *s.* a rough broom, made of branches of wood, and used in cleaning a farm for plantation.

kāsgārma, *s.* one who makes such brooms for sale.

kasgášī, *s.* 1) bark; *e. g.* *kasgášī gēsgābē*;

2) scale; *e. g.* *kasgášī búñibē* or *kárambē*.

kasgášwa, *a.* 1) provided with bark.

2) scaled, scaly.

kāsgim or *kāsgimma*, *s.*, *i. q.* *kūrūma* or *kūnganāma*, a diviner, fore-teller, prognosticator, augur, soothsayer.

kāsō, *n. a.* of *kāsekin*, the act of running.

kāsōma, *s.* a runner, one who can run well.

kāsōram, *s.* place where boys practise running.

kāsū, *s.* 1) a loan, a trust: *wu kāsū* or *kāsūrō gōngin*, I take a loan, I borrow; *wu kāsū yiskin*, or *wu ágō kāsūrō yiskin*, I lend any thing.

2) a debt: *wu kāsū rambúskin*, I pay a debt; *kāsū állabē rambúskin*, I die.

kāsūa, or *kāsūwa*, sometimes *kāsōa*, *s.* illness, sickness, disease.

kāsuāma, *s.* one who is often sick, a sickly person.

kasuāngin, or *kasuawāngin*, *v.* I become sick.

kāsuāwa, *a.* sick.

kāsugū, *s.* market.

kāsugūa, *a.* provided with a market; *e. g.* *bēla kāsugūa*.

kāsugūma, *s.* one who is in the habit of going to market for the purpose of buying or selling.

kāsugūrám, *s.* market-toll.

kāsūma, *s.* one who has lent, a creditor.

kāsūwa, *s.* one who has borrowed, a debtor.

kāsunī, *s.* 1) seed; *e. g.* *wu kāsunī náteskin*, I plant seed.

(NB. the Bornuese never sow it.)

2) offspring; also *kāsunī kámma*, *id.*, *comp.* זרע

kāsunīma, *s.* an owner of seed.

kāsunīwa, *a.* seedy, containing seed.

kāsutū, *s.* laughter: *kāsutū gōngin*, I begin to laugh; *kāsutū dískin*, I laugh.

kāsutūmá, *s.* one who laughs too much.

kāsutūngin, *v.* I deride, laugh at, *c.* Acc.

kāsutūa, *a.* laughing, especially laughing too much.

kāšagar, *s.* sword. — *kāšagar kērmeibē*, or *tsúlkapar*, is a huge sword, said to be handed down from the first Muhammadan war. It is in the possession of the king and constitutes one of his insignia. Its presence in a battle insures victory; but on account of its weight it must be carried on the back of a camel.

- kášagarma*, *s.* a dealer in swords.
- kášagarwa*, *a.* abounding in swords.
- káši*, *s.* the provisions taken for a journey: *káši kómbubē*, food taken for a journey; *káši nkíbē*, water carried along on a journey.
- kašigana*, *s.* lady, mistress. This is a more respectable name than *kámū*.
- kášim*, *s.* or *kášim balgátšibē*, the water-spring at the bottom of the well called *balgátši*. comp. *kádam*.
- kášimma*, *a.* (for *kášimwa*), having, containing a spring, or fountain, especially a good, rich one. This word is only used in connexion with *balgátši*.
- káširám*, *s.* or *ngérge káširám*, the bag used for carrying provisions on a journey.
- káširwa* or *kášyūa*, *a.* provided with eatables or drinkables for a journey.
- kátan*, *s.* 1) an awl: *kátan súnomābē*, a shoemaker's awl.
2) a fork.
- kátanma*, *s.* saddler.
- kátanwa*, *a.* provided with an awl.
- kátapar*, *s.* pigeon, see *ngígī*.
- kátē*, *s.* 1) midst, interval, space interposed; *e. g. nēmnyūa nēm sóbānībēwa kátēntsan nēm tīlō mbētši*, there is one house between mine and my friend's.
2) mutual relation, connexion, terms between two parties: *šyūa mei Bornúbēwa kátēntsa kētši*, he and the king of Bornu were on good terms; *kátēntsa kūtū*, they are on bad terms, are out with each other.
- kātī*, *s.* dirt, earth; soil, land, clay.
- kātigī*, *s.* skin, hide, when taken off from the flesh, leather.
- kātigīma*, *s.* a shoemaker, or saddler.
- kātigīwa*, *a.* leathern.
- kātīngin*, *v.* I become earth, I turn into earth.
- kātīwa*, *a.* dirty, earthy.
- kátkun*, *s.* or *kádgun*, (probably from "*gōngin*," viz. as much as one can "take") load; *e. g. kátkunni šē!* give me my

load; *kátkunni tséteni*, it is not yet a load for me. It is used only of loads carried by men; comp. *karei*.

kátkunma, *s.* one able to bear heavy loads.

kátō, *s.* secundine, afterbirth; used only of animals.

kátōa, *a.* containing the afterbirth.

kátō, *s.* strength, robustness (used only of animals.)

kátō and *kátōa*, *a.* strong, bony, robust.

kátsāga, *s.* spear, javelin of any kind: *wu kátsāga dzúdzirmārō kológeskī*, I speared the leopard.

kátsāga nkībē, wave (so called from its being dangerous to human life) *e. g.* *kómodūgu átē kátsagúntse tsou*, the sea is rough.

kátsāga šimulōgubē, a star shoot, a falling star: *šimulōgu kátsāga kolótsegena*, a star is shooting.

kátsagāma, *s.* one who has to follow his master close by in war, and to keep the various kinds of war-instruments ready for his use.

kátsalla, *s.* 1) the magistrate of a small district of about two or three towns.

2) a military officer.

kátsumū, *s.* clothes, apparel.

kátšā, or *kátšiā*, *s.* circumcision. The *neṃ kátšābē* or the house of circumcision, is a particular house, in every town, where this operation is performed and where the boys remain three weeks, till they are fully recovered.

kátšāgata, or *kátšiāgata*, *a.* circumcised.

kátšāma, or *kátšiāma*, *a.* having to do with circumcision: *kóā kátšāma*, or *dígētši kátšāma*, a man whose office it is to perform circumcision, in the fifth, seventh, ninth, eleventh or thirteenth year of boys, and to tattoo the national and family marks in the skin of infants, about two weeks after their birth.

kátšāngin, or *kátšiāngin*, *v.* I circumcise.

kátši, *s.* 1) guinea-fowl.

2) check, *i. e.* cloth woven in little squares of different colours, similar, in appearance, to a guinea-fowl; *kátši kámé* or

kātsi kamēbē, check with red and white squares; *kātsi tsēlam*, or *tsēlambē*, check with black or blue and white squares.

kātsim, s. 1) grass: *kātsim pertéskin*, I cut grass with a sickle; *kātsim ngámdē*, hay.

2) plants or herbs in general.

kātsima, s. one who makes it his business to catch guinea-fowls.

kātsimma, s. one who makes it his business to cut grass for sale.

kātsimma, for *kātsimwa*, a. grassy, full of grass.

kātsiri, s. evening or afternoon.

kātsiríngin, sometimes *kātsíríngin*, v. only third pers.: e. g. *dínā kātsirítši*, it is evening, or afternoon.

kātugū, s. 1) a lie; e. g. *kātugū kámtšin*, he cuts i. e. he frames a lie, he lies.

2) a vision; e. g. *kúrumayē kātugüntse kirínyā*, the diviner having seen his vision.

kātugūa, a. lying, telling lies.

kātugūma, s. 1) a liar.

2) a charmer, a sorcerer.

kātunō, s. embassy, message, errand.

kātunōma, s. messenger.

kau, s. sun; — (comp. *kéngal*); *kau dábūtši*, or: *dínā kau dábū tsétī*, the sun is in the middle, i. e. it is noon.

kaiwa, a. sunny, light; e. g. *dínā kaiwa*, day-time, day.

kāwa, or *koúa*, s. goose.

kāwa, a. having or holding a stick.

kāyēgáta, a. fried.

kāyēngin, v. I fry.

kaidō, s. vapour, steam.

kaidōa, a. raporous.

kādeg, see *kédeg*.

kālā, s. 1) head.

kālāni pándeskī, lit. I have received my head, i. e. I have escaped safely, I have been delivered. This expression is used especially in regard to the delivery of a woman in childbirth, but also in regard to any other deliverance.

kālāni rūskin, lit. I see my head, *i. e.* I consider, reflect, deliberate.

kālāni fārin gōngin, lit. I lift up my head, *i. e.* I am highly pleased.

kālā kām̄bēlan dāngī, lit. I stand on a person's head, *i. e.* I surpass him.

kālā kām̄bē māskin, lit. I take out a person's head, *i. e.* I save, deliver, rescue him.

dlla kām̄mō kālāntse tšin, lit. God gives a person his head, *i. e.* he saves, delivers, rescues him. This expression is used in reference to a recovery from illness, the safe return from battle &c.; if used of a woman, it generally means that she has got safely through her confinement.

kālā kām̄bē gōngin, lit. I hold a person's head, *i. e.* I protect, help, support him against others.

kālā kām̄bē dēritšin, lit. a person's head turns, *i. e.* he is giddy.

2) top, summit, surface; *e. g.* *kālā gēsgābē*, the top of a tree; *kālā algāmabē*, an ear of corn.

kālā kāsagarbē, the handle of a sword.

kālā dīniābē, the surface of the earth; *e. g.* *kālā dīniābēn*, upon the earth; *wu kālā dīniābēn kwōya*, if I shall be alive.

kālāgō, *s.* a female kid.

kālāindō, *s.* play, caress: *kālāindō diskin*, I play, I fondle; *kālāindorō manāngin*, I jest, I speak jokingly.

kālāindōa, *a.* playful.

kālāindōrām, *s.* a place for playing, a play-ground.

kālā-kele, *s.* turban, consisting of a white cloth tied round the head: *wu kālākalē kēlēngin*, I tie such a cloth round my head, I put on a turban.

kālā-kelewa, *a.* having or wearing a turban.

kālām, *a.* 1) insipid, tasteless: *kālām sālāg*, very insipid.

2) fresh, sweet: *nikī kālām*, fresh or sweet water, as opposed to salt-water.

- kālāma*, *s.* a person who is used to carry any thing on his head.
kālāram, *s.* or *tsánei kālāram*, a turban worn by the wealthier class of women.
kālāwa, *a.* having a head, especially a good head: intelligent, wise, clever.
kalládō, *s.* a felon, a villain, a vile, wicked person.
kalláfia, see *kaláfia*.
kamágen, see *kemágen*.
kamár or *kemár* *s.* courage, bravery: *wu kamár táskin*, I take courage.
kamárīma, *s.* a rhinoceros.
kamárma, *a.* courageous, brave.
kamárngin, *v.* I remain cool, composed, I show courage, I am courageous.
kamárwa, *a.* courageous, brave.
kamarwāngin, *v.* I become courageous.
kamátēn or *kemátēn*, *s.* liver.
kamāun, *s.* elephant, see *kamāun*.
kamé, or *kemé*, *a.* red, yellow, brown: *kāmē tsít*, very red.
kāmemāge, *a.* dumb.
kaméngin, *v.* I become red.
kamérsō, see *kemérsō*.
kammérši, *s.* trust, confidence.
kānā, *s.* famine: *kānā lókē*, time of famine (comp. Germ. *theure Zeit*, = dearth). Famines being of frequent occurrence, the Bornuese distinguish them by peculiar appellations, *e. g.* they called one which happened about 1792 "*kānā ngü-rārdm*," another, about 1808, "*kānā ngēséneskī*."
kānāra, *s.* and *a.* one giving milk. It is used only of women, cows, camels, sheep and goats; *e. g.* *pē kānāra*, a cow, giving milk.
kānāšin, *s.* dream: *kānāšin našingin*, I have a dream.
kānāwa, *a.* hungry.
kāndegei, *s.* court, a place near the king's residence, where councils are held and disputes settled: *sāndi kāndegei gā-nātsāna*, they hold a court.

kāndegeiwa, *a.* having or containing a court; *e. g.* *yim kāndegeiwa*, court-day.

kāndelī, *s.* a jealous person.

kāndelī, *a.* jealous.

kāndelīngin, *v.* I am jealous; *e. g.* *ši kāmūntsurō kāndelītsin*, he is jealous of his wife.

kāndeskin, *v.* I bind any thing on my back for the purpose of carrying it. This word is used especially of women tying their children on their back with a cloth, instead of carrying them in their arms.

kāndōma, *s.* a female carrying a child on her back.

kāndubū, *s.* joint (*viz.* of the limbs of men and animals.)

kāndubūa, *a.* having joints.

kāndubūrām, *s.* that part of a limb where there is a joint.

kānege, *s.* vale, valley, abyss.

kānem, *s.* sleep: *kānem lēngin*, I go to sleep; *kānem kām gōtsin*, sleep seizes one.

kānemma, for *kānemwa*, *a.* sleepy, drowsy.

kānīge, or *kāntāge*, or *kenīge*, *s.* arrow: *kānīge bēlīwa*, a poisoned arrow; *bēlī kānīgibē*, arrow-poison; *kānīgen tsāngin*, I shoot an arrow; *kāfi kānīgibē*, a bow; *pātō kānīgibē*, a quiver.

kānīgema, *s.* an archer, bowman.

kānīgemāngin, *v.* I become an archer.

kāntā, *n. a.* the act of catching, capture; *e. g.* *kāntā būnibē*, fishing.

kántāge, *s.* 1) new-moon, moon.

2) month.

3) menses, menstruation; *e. g.* *kāmūga kántāgiyē tsētei*, a woman is unwell.

The names of the twelve months are Arabic and are thus pronounced by the Kanuris:

1) *Ātsi*, about October. This is their *leia* or Easter.

2) *Māram*, November. This is *tsurōmbulō*.

3) *Šāfer*, December.

4) *Lafeloual*, or *Lábilloúal*, January. This is *tságam*.

5) *Lafeláyer*, or *Lábilláyer*, February.

- 6) *Wótšimadalóial*, March.
- 7) *Wótšimadaláyer*, April.
- 8) *Rádzab*, May.
- 9) *Sabán*, June.
- 10) *Ármalán*, July. This is the *ásām*, or fast.
- 11) *Soúal*, August.
- 12) *Kíde*, September.

These being lunar months, the seasons of the year do not always begin in the same month. However, *bínem*, or the cold season, frequently falls on *Átsi*; *némbe*, or the dry season, on *Lafelóial*; *díbdifū*, or the hot season, on *Wótšimadalóial*; *néngalī*, or the rainy season, on *Rádzab*, *Sabán*, or *Ármalán*. The proper spring, or *bígelā*, when plants begin to grow, is in *Ármalán* and *Soúal*.

kantágema, s. an astrologer.

kantámbū, s. a native of any place, e. g. *kantámbū Bórñubē*, a native of Bornu.

kántsā, see *kéntsā*.

kāṅgabál, s. or *kāṅgabál kúguibē*, fowl-dung.

kāṅgal, see *kéṅgal*.

kāṅgar, s. a certain prickly tree the fruit of which is used in tanning.

kāṅgarma, s. a dealer in the fruit of the *kāṅgar*-tree.

kāṅgése, s. a louse.

kāṅgífū, or *kāṅgéfū*, s. a species of very large black ants, which carry so much provision into their nests, that people search after them, in time of famine, in order to profit by the industry and providence of these creatures.

kārāṅgin, (*ši kārāttšin*) v. I whet, sharpen.

kārāttéma, s., one who whets or sharpens.

kārātterám, s. or *dártō kārātterám*, a file.

karrágō, s. i. q. *kerrágō*, which see.

keám, s. milk: *keám kalám*, fresh, sweet milk; *keám kéndermū*, sour milk; *keám ngógi*, or merely *ngógi*, butter-milk, i. e. the milk that remains after making butter; *wu keám gēndeskin*, or *wu keám lāndeskin*, I churn, I make butter;

keamnyin kámgin, I wean, c. Acc.; e. g. *wu táta keamnyin kámgi*, I have weaned the child; *keamnyin kámtā*, the act of weaning.

keamma, s. one who has milk.

keamwa, a. milky, having much milk.

kēára, a. black (used only of horses, asses, and goats): *per kēára*, a black horse (in Germ. Rapp).

keári, s. an old man.

keāringin, v. I become an old man.

keśa, i. q. *késa*.

kēśa, a. yellow, brown.

kégara or *kégarā*, s. a heavy storm, a tempest, tornado, covering the whole sky with clouds and often accompanied by hail-stones, comp. *tsúbū*.

kégarāwa, a. stormy; e. g. *dínā kégarāwa*, it is stormy weather.

kégeskin, v. I divide, distribute: *ngō woináte, tátoānémmō kége!* behold these cakes, distribute them among thy children!

kégō, n. a. distribution.

kégōma, s. one who distributes.

keie, s. grease, fat.

keiga, rarely *kaiga*, s. a song: *wu keiga yéngin*, I sing (done only by young people and not considered becoming).

keigamá, s. a singer.

keigamma or *keigama*, s. Generalissimo, Commander in chief, captain. He is at the head of the whole army and comes next to the king in rank.

keigammāngin, v. I become a Commander.

keigammāwa, a. referring to, or provided with, a Commander.

keimē, s. shadow, ghost, spirit, things seen in a dream.

keimēwa, a. casting a shadow, having a shadow.

keinō, s. stench, stink, bad smell: *wu keinō pāngin*, I smell a stench.

keinōa, a. stinking, emitting a bad smell.

keise, s. fat: *keise gádubē*, lard; *keise pēbē*, or *dímibē* &c., tallow.

keisema, s. a dealer in grease or tallow, a chandler.

keisūa, a. fat, greasy.

keiwa, *s.* a large bag of leather made of the whole or half of the hide of a cow, two of which are fastened together and slung across the back of beasts of burden (as camels, buffaloes, and asses) to carry loads in.

keiwāma, *s.* maker and seller of large bags.

kékēno, *s.* (from *kéngin*) a little hole, dug in the sand, in order to get water.

kékenōa, *a.* provided with waterholes, full of waterholes.

kékēnōma, *s.* one who makes such waterholes.

kémi, *s.* fellow-wife. (title which wives of the same husband give to each other in polygamy.)

kémīwa, *a.* having a fellow-wife.

kéngin, *v.* I draw (especially aside), I remove, as with the open hand, or a shovel, or a piece of board; *e. g.* *wu kékenō kéngin*, I move sand aside with the hand, in order to make a hole for water. (*i. q.* Germ. *streifen*.)

Conj. II. 1) I draw to, towards; *e. g.* *kátite kálūgurō kégené!* draw the dirt into the pool!

2) I shut, I fill up: *bełágātega kégenógō!* fill up this hole, and *bełágāturō kégenógō!* id. The latter is elliptical, with *kātī* understood.

késa, *s.* sand.

késāwa, *a.* sandy.

kētē, *s.* or *diniā kētē*, early in the morning, about the time when the cock crows for the first time.

kēténgin, *v.* only third person, *diniā kētétši*, it is about the first cock-crow in the morning.

kédeg, or *kādeg*, *adv.* silently, quietly.

kelágō, *s.* or *táta kelágō*, a female kid; *kelágō dáfugū*, a grown up kid before the first time of its bringing forth.

kělām, *a.* unsavoury, unseasoned, unsalted. (used of food and speech.)

kělāmgin, *v.* only third person: *kělāmtšin*, to become unsavoury.

kělándōma, *s.* from *lándeskin*, one who churns, a churner.

kelārō and *lārō*, *n. a.* of *lāreškin*, the act of rejoicing, gladness, joy.

kélasga, *s.* a neighbour's place, a neighbour's home; *e. g.* *kélas-gārō légonō*, he went to his neighbour's.

kélasgāma, *s.* one who visits neighbours too much, instead of staying at home.

kélege, *s.* a small kind of wild dog which are a little larger than a cat, and live in holes which they dig in the ground.

kélegūa, *a.* infested with this kind of dogs.

kélēno, *s.* the camp of the king and the great men who accompany him to battle. It is always a few miles behind the *ngáva-pátē*, or camp of the army.

kélēngin, *v.* I tie a white cloth (*kālā-kēlē*) round my head in the form of a turban.

kélese, *s.* mattress; *e. g.* *ši kélesentsúrō kalgútan tutútsi*, she has stuffed her mattress with cotton.

kélesema, *s.* maker and vender of mattresses.

kélfū, or *kálfū*, or *kélbū*, *s.* natron, trona (This probably is the word intended on p. 286 of Major Denham's Travels, and spelled there "tilboo").

kélfū tsárafū, a very hard and superior natron, brought to Bornu from the desert by the Tubo-traders.

kélfū bēkter, the common natron, obtained from a lake in *Múnio*, called "*kúlūgu kélfubē*", *i. e.* natron-lake.

kélfūa, *a.* containing natron.

kélfūma, *s.* a trader in natron.

kélfūrám, *s.* a place where natron is obtained.

kélgata, *a.* joined.

kéli, *a.* 1) fresh, raw; *e. g.* *dā kéli*, fresh, raw meat; *keám kéli*, fresh, sweet milk.

2) green; *e. g.* *gésgā kéli*, a green tree. *kádi kéli*, a green-looking serpent.

3) new, young: *táta kéli*, a newborn child.

4) underdone, raw; *e. g.* *dā kéli tarét*, very underdone meat.

5) bad, wicked, mischievous, naughty *e. g.* *mána kéli* a corrupt word; *nápte kéli*, bad ways, bad manners.

kélisargá, *a.* (used only of horses): *per kélisargá*, a grey horse (Germ. Grauschimmel.)

kəlīfan, or *kəlīfun*, or *kəlīpan*, *s.* a coarse mat, answering in use to our coffin; for corpses are wrapt in them, before being committed to the grave.

kəlīgata, *a.* rolled up, rolled together: *ágō kəlīgata*, a roll.

kəlīmi, *s.* charcoal, coal.

kəlīngin, *v.* I roll up, I roll together, I fold up; *e. g.* *wu bātši kəlīngin*, I roll up a mat.

Conj. II. I roll up for any one, or on any thing.

Conj. III. I roll myself up *i. e.* I bring the knees near the breast, as when in pain; — *kādī kəlītena*, the serpent has rolled itself up.

Relative-Reflective Conj. *kəlītegeskin*, to wind oneself on or round anything, *e. g.* *kādī šintsurō kəlītege*, the serpent winds itself round his leg.

kəlládō, *n. a.* of *ladéskin*, the act of selling, sale.

kəlládō, see *kalládō*.

kəlláfia, *s.* health; *e. g.* *kəlláfia tīgī kāmbe*, the health of one's body.

kəllārō, *n. a.* of *lāreskin*, joy, gladness.

kəlīngin, *v.* I join, meet, *intr.* and *trans.*; *e. g.* *wúa nyúa kálā kəllē*, I and thou join heads *i. e.* meet; *agótūa agótūa kəlīngin*, I join these two things; *dérīngē kəlīngin*, I surround, I go all round.

Conj. III. only *pl.*: *kəltēn*, *kəltuwī*, *kəltei*, to meet each other.

kémā, or *kómā*, *s.* Lord, master. The word is used by slaves and servants. When applied to God, it takes the possessive pronoun in the plural, as *kemāndē*, our Lord.

kémā pātōma, the master of a house, the landlord (comp. the Germ. *Hauſherr*.)

kem, *s.* or *kem mūsķōbē*, a handful, *i. e.* as much as is contained in the closed hand or fist, comp. *tsūri*.

kémage, *s.* warmth, heat; *e. g.* *kémage dīniābē*, the heat of the weather; *kémage tīgībē*, the heat of the body.

kémagūa, *a.* warm, hot.

kemāgen, or *kamāgen*, *s.* honey: *kulī kemāgenbē*, bee.

kemāgenma, *s.* a dealer in honey.

kemāgenwa, *a.* provided with honey, abounding in honey.

kemár, see *kamár*.

kemāši, *s.* neighbour.

kembáfi, *s.* (from *bāfúskin*) the state of being cooked, boiled, invulnerableness.

kembāma, *s.* rider, one who understands riding well.

kémbal, *s.* the moon in the second phase of her increase: *kém-bal bul*, moon-light; *díniäte kémbal bul*, it is moon-light.

kémbalwa, *a.* connected with the moon *díniā kémbalwa*, there is moon-light.

kembārō, *n. a.* of *mbāreſkin*, fatigue, weariness.

kémendē, (from *méndē*) *s.* this year, the present year; *e. g.* *ngálō kémendēbē*, beans of the present year.

kémendērám, *s.* the taxes or duties of the present year.

kémérsō, (also *kamérsō* and *komúrsō*), *s.* an old woman.

kémersōngin, *v.* I become an old woman.

kéna, or *kénna*, *s.* a female calf of cows and camels, until its second or third year: *kéna mádege*, a heifer before she is with calf.

kenáge, *a.* yellow (used only of a horse or camel): *per kenáge*, a bay horse.

kéndāge, *s.* melted butter.

kéndágema, *s.* dealer in butter.

kéndágerám, *s.* vessel for keeping butter.

kéndágūa, *a.* resembling butter, fat, rich; *e. g.* *pē kéndágūa*, a fat cow; *káfi kéndágūa*, a fat locust; *béri kéndágūa*, rich victuals.

kéndéfū, *s.* a woman in her confinement; *béri kéndéfubē*, food eaten by a woman in childbed.

kéndēfūngin, *v.* only used by women: I shall be confined, I shall be delivered.

kéndeli, *s.* one who is jealous, also: *kām kéndeli*, *id.*

kéndelīngin, *v.* I become jealous; *e. g.* *ši kéndelītsena kāmūn-tsurō*, he is jealous of his wife.

kénder, *s.* the common cotton-shrub. It grows to a height of from four to eight feet.

kenderma, *s.* the owner of a cotton plantation.

kendermū, *s.* sour milk, as long as the cream is on it; *comp. ngógī*.

kendermūa, *a.* containing sour milk.

- ké̃ndiō, *s.* coming, arrival; from *ĩseskin*.
 ké̃ndiōma, *s.* one who has arrived.
 ké̃ndō, *s.* (from *dĩskin*) work, workmanship, labour, doing.
 ké̃ndōma, *s.* one doing a work, a workman, a worker, a doer.
 ké̃ndōwa, *a.* laborious, diligent.
 ké̃nĩge, see *kanĩge*.
 ké̃ntā, *n. a.* the act of catching, seizure: *ké̃ntā kaĩbē*, eclipse of the sun (the moon then catching, *i. e.* reaching the sun).
 ké̃ntā ké̃mbalbē, eclipse of the moon.
 ké̃ntāma, *a.* catching: *kou ké̃ntāma*, magnet.
 ké̃ntsā, or *kā̃ntsā*, *s.* nose: *ké̃ntsāmbū*, blood from the nose;
 kul ké̃ntsābē, nostrils; *té̃lin ké̃ntsābē*, the mucus of the nose.
 ké̃ntsā, *n. a.* of *yěskin*, the act of drinking, a drink, a beverage:
 ágō ké̃ntsābē, drinkables.
 ké̃ntsāma, *s.* a drinker, drunkard.
 ké̃ntsāmbī, *n. a.* of *yambúskin*, the act of giving birth, or bearing fruit.
 ké̃ntser, *s.* (also called *kalĩgimō káragābē*) Giraffe.
 ké̃ntserma, *s.* hunter of Giraffes.
 ké̃ntšī, *s.* slave, both male and female, any one bought with money: *ké̃ntšī állabē*, a servant of God, *i. q.* *δοῦλος θεοῦ*.
 ké̃ntšīma, *s.* owner of slaves.
 ké̃ntšĩngin, *v.* I become a slave. Conj. *iv.* I enslave, I bring into slavery.
 ké̃ntsō, ké̃ntšīō, ké̃ndiō, *n. a.* of *yĩskin*, gift, the act of giving.
 ké̃nyěri, *s.* a very cunning little animal, probably a kind of weasel.
 ké̃ngágō, *n. a.* of *gágeskin*, the act of entering, entrance.
 ké̃ngal, sometimes *kā̃ngal*, *s.* the rising or the setting sun; *e. g.*
 ké̃ngal gé̃din tsúlugīa, *potérō tsúkkūrin*, when the sun has risen in the East, it sets in the West; *ntsukkūrō ké̃ngalbē*, sun-set. comp. *kau*.
 ké̃ngāma, *s.* a follower.
 ké̃ngar, *i. q.* *kā̃ngar*, a certain tree.
 ké̃ngalī, *a.* male; *e. g.* *táta ké̃ngalī*, a boy.
 ké̃ngalī, *s.* a male, a boy; *e. g.* *ńgō ké̃ngalī yāsge*, here are three boys.

kéngarŋgin, *v.* only used in the third pers., to make water;
— said of horses, camels, asses, and mules.

kéngurō or *kéngérō*, *s.* gnawing, champing, chewing, masticating. (from *géréskin*.)

kéŋkem, *s.* (from *kem*) *i. q.* *tšimbī*, fist.

kérbū, (sometimes *kérfū*), *s.* year; *e. g.* *kérbūŋem* 'dāgū? how many years old art thou?

kérbūa, *a.* well stricken in years, old.

kérbuāŋgin, *v.* I become well stricken in years, I grow old.

kérdī, *s.* heathen, pagan, unbeliever.

kérdīŋgin, *v.* I become a heathen.

kérdūwa, *a.* full of heathen; heathenish.

keré, *s. i. q.* *neré*, liberality, generosity.

keré, or *keréwa*, *a.* liberal, generous.

kerégata, *a.* chosen, selected.

keréŋgin, *v.* I become liberal.

kéréŋgin, *v.* I choose, pick out, select, prefer, discriminate, make a difference between, am partial.

kéréte, *s.* choice, selection, preference.

kérétéma, *s.* a man who chooses, prefers, is partial.

kéremgin or *kéramgin* (*ši kéremtšin*) *v.* I cut, cut off, I lop.

It is only used of the cutting off the bunches or heads of millet, when ripe. This word would be rendered in Germ. by "abschneiden", *tsáŋgin*, on the contrary, by "abhauen", and in English by "chop off".

kéremgata, *a.* cut, lopped: *ši kéremgata*, having the toes eaten off by leprosy; *múskō kéremgata*, having the fingers eaten off by leprosy.

kéremtéma, *s.* one who cuts, lops.

kéreŋgin, *v.* (*ši kérektšin*) I dig up.

kéreŋgin, *v.* (*ši kérentšin*) I overhear, listen, hearken; *wu kālísunō kéreŋgin*, I feel the pulse.

kérfō, *s.* whip.

kérfōa, *a.* provided with a whip.

kérfōma, *s.* a dealer in whips.

kergáta, *a.* become solid, hard.

kergége, *s.* ostrich.

kergégema, *s.* a hunter of ostriches.

kergégūa, *a.* full of ostriches, abounding with ostriches.

kérgen, *s.* brain.

kérgenwa, *a.* containing brain.

kérgennám, *s.* (for *kérgenrá*m), that part of the head which contains the brain.

kéri, *s.* dog; *kéri šútī*, a kind of wild dog or jackal.

kérīma, *s.* an owner of dogs.

kérīwa, *a.* full of dogs.

kérī, or *kṛī*, *s.* hill, mountain.

kérīgata, *a.* twisted, turned.

kérīgáta, *a.* torn, rent.

kérīngin, *v.* I turn, twist; *e. g.* *tsúgūram kērīné*, turn the key!
wu tšē kērīngin, I twist a rope, I make a rope. — *tšī kērītse*,
 it shuts the mouth, *i. e.* it forms a knot, before the fruit
 makes its appearance; said of certain plants, as: bananas,
 plantains, millet.

Conj. III., I twist myself with pain, I writhe, am in pain,
 used especially of a woman in travail.

kérīngin, *v.* I tear, rend; *e. g.* *tátāni tsánei kērītši*, my boy has
 torn his clothes.

kérīwa, *a.* hilly, mountainous.

kérkerīngin, *v.* (from *kérīngin*) 1) I tie up; *e. g.* *wu kátsumūni*
tšīgān kérkerīngō, I tied my clothes up in a bag.

2) I fold up, used only of paper; *e. g.* *ši wōkītāntse kérkertši*,
 he has folded up his letter.

kérma, *s.* present, present time; *e. g.* *ām kermābē*, people of
 the present time, *i. e.* now living.

kérma, or *kermāma*, *ad.* presently, now, just now, at once.

kermālam, *s.* priesthood.

kermālamgin, *v.* I attain the priesthood.

kérmei, *s.* royalty: *wu kérmeilan námgin*, I become a king.

kérmeirám, *s.* a tax paid for the king.

kérngin (*ši kértšin*), *v.* 1) to get or become solid, firm, hard;
e. g. *kéndāge kértši*, the melted butter has become firm.

kálū kértšia, the leaves having become hard (*viz.* from age).

2) I stand immovably, unflinchingly, as prepared to meet any danger.

Conj. IV., I cause to become solid, make hard.

kérŋgin, (*ši kértšin*), *v.* 1) I tie (*e.g.* a bag, after it has been filled).

2) to tie on, round (*viz.* clothes), to dress.

3) to plait, braid; *e.g.* *kándulī* or *kálā kérŋgin*, I plait the hair.

Conj. II., I tie upon, I impute to, charge with; *e.g.* *wúrō nembárbū kéresegewī?* do ye charge me with theft?

Conj. III., I tie myself, *i. e.* I tie clothes on myself, I dress, — used by females only.

kerrágō or *karrágō*, *n. a.* the act of loving, love, affection: *kerrágō állabē*, the love of God.

kerrágōa, *a.* loving, kind, friendly.

kerrágōma, *s.* a lover, a friend.

kerrára, *n. a.* of *raráŋgin*, the act of reviling, abuse, blame, reproach: *kerrára raráŋgin*, I abuse, revile.

kerrámbō, *n. a.* (also: *kerrúmbō*) 1) the act of paying, payment.

2) requital, recompense, compensation; *yim kerrúmbōbē*, the day of retribution, the day of judgment.

kerrámbōma, *s.* pay-master, compensator.

kértegeskin, *v.* evidently a Relative Conj. derived from the Reflective of *kérŋgin*, properly: I tie myself to, hence always construed with the Dat.

1) I hold fast, *e.g.* an animal, lest it should run away, as, *wu kánituro kertegekō*, I held the goat fast.

2) I hold: *kálémmō múkōn kertegeŋa*, he was holding his bowels with the hand, *viz.* as if in great pain.

kértsāŋgin, *v.* (third pers. *kértsaktšin*) to sit down, in such a manner, that one is standing on the toes whilst the back-part of the thigh rests on the calves of the leg. It is used of the sitting posture of the following animals: *ngam-pátū*, *dágel*, *dzádzirma*, *kúrgulī*, *kéri*, *búltu*.

késai, *s.* parent-in-law; *e.g.* *késaini kōángā*, my father-in-law, *késaini kāmū*, my mother-in-law.

- késairam*, *s.* a present made to parents-in-law.
késgā, see *gégā*.
kétsī, *a.* sweet, savoury, pleasant, agreeable.
kétsī, *s.* 1) sweetness, savour, pleasantness.
 2) good luck, fortune.
kétsīma, *s.* an intimate friend, a favourite, a beloved person.
kétsīngin, *v.* only used in the third pers., to be sweet, pleasant;
e. g. *nəmsóbāndē kétsītšī*, our friendship is sweet.
 Conj. II., to be sweet to, to please, to delight, *c.* Dat.; *e. g.*
širō kosgōli kétsītsegī, the oration pleased her.
kétsīngin, *v.* I set up in order, I place, — used only with re-
 ference to *fūgō* and *ngé*.
kétsīrō, *adv.* 1) sweetly, pleasantly, agreeably.
 2) affectionately, fondly, tenderly.
kélē, *s.* a hole in the ground, rendered watertight by being
 rubbed out with clay, and used for watering cattle.
kélēma, *s.* the owner of a *kélē*.
kélēwa, *a.* provided with a *kélē*.
ken, a specific adverb, only: *dúnōa kén*, very strong.
kībū, *a.* 1) hard, firm, enduring: *kībū tsár*, very hard.
 2) difficult.
 3) fast, fixed, not moving: *kárgē kībū*, courage; *kárgē kībūa*,
 courageous, firm, just, righteous.
 4) illiberal, hard-hearted: *múskō kībūa*, id.
kībū, *s.* hardness, firmness, illiberality.
kídā (from: *diskin*), *s.* work, labour.
kídāma, *s.* workman, labourer, especially a good one.
kídāngin, *v.* I work.
kídāwa, *a.* provided with work, having much to do.
kíde, *s.* the last month in the Muhammadan year, answering
 about to our September.
kígī, *s.* a fly (*viz.* a winged insect).
kimil or *kímel*, *s.* beer or rum, an intoxicating liquor, prepared
 of millet, by boiling and fermentation.
kímilma, *s.* 1) beer-drinker, drunkard.
 2) dealer in beer or spirits.

kímō, *s.* hedge-hog: *kímō kúra* porcupine; *káligi kímōbē*, the quill of a porcupine, the prick of a hedge-hog.

kímōa, *a.* abounding with hedge-hogs, or porcupines.

kímōma, *s.* one who catches or hunts hedge-hogs.

kínta, *a.* sustaining a parental relation not by nature, but by agreement: *ába kinta*, a step-father, *abáni kinta*, my step-father; *yā kinta*, step-mother; *táta kinta*, step-child, step-son; *pérō kinta*, step-daughter. — In polygamy the children of a man call such of their father's wives "*yā kinta*" as are not their own real mothers.

kir, *s.* female slave.

kirma, *s.* owner of female slaves.

kirngin, *v.* I become a slave; only used by females.

kitábu, *s.* book.

kitábua, *a.* provided with books, possessing books.

kitakita, *s.* or *kúli kitakita*, the small, scarcely perceptible, red ants of hot climates.

kóa, *s.* man: *kóa pátōma*, landlord, master of the house; *kóa kāmūa*, husband.

kōadúgusō, *ad.* till now.

kōadángin, *v.* I boil; *e. g.* *wu bérma kōadángin*, I boil yam.

kóagei, *ad.* (from *kū*?) about this time; *e. g.* *báli kóagei*, to-morrow about this time; *báli mínwa kóagei*, next year about this time.

kóágesō or *kóágusō*, *ad.* till now, up to this time.

kóāna, *s.* fellow, a common man, who distinguishes himself somehow, especially in an evil way. It cannot be used of females. In addresses, *kóāna áte* is used, which corresponds to our "you fellow"!

kōángā, *s.* man, *i. q.* *kóa* (composed of *kóa* and *ngā*.)

kōángángin, *v.* I become a man.

kóásgil or *kwáskil*, *s.* the morning star, Venus.

kóáskilwa, *a.* or *diniā kóáskilwa*, the morning-star is up, is shining.

kóawa, *a.* having a husband, married: *kāmū kóawa*, a married woman.

kóayāyé, *ad.* (prop. from: *kū*), now, at present; *e. g.* *yer wúrō*

būrgō dīmté, kōayāyé wūyē nīrō tšidiskō, the benefit which thou hast done to me at first, I will do to thee now; *áte nanḡārō kōayāyé kāmūrō mērsātsāni*, therefore they do not trust a woman at present; *nda kōayāyé wóllé!* pray, return now!

kōeige, *s. i. q. nōeige*, timidity, cowardliness.

kōeige and *kōeigema*, *a.* timid, timorous, cowardly, pusillanimous.

kōeigēḡin, *v.* I become or am afraid, timid, cowardly.

kōgana, *s.* soldier: *kōgana pérwa*, horse-man, cavalier.

kōganāḡin, *v.* I become a soldier.

kōganārdm, *s.* the ration and pay of soldiers.

kōganāwa, *a.* full of soldiers.

kōge, *s.* eagle, vulture (generally six or seven feet from one end of a wing to the other).

kōger, *s.* tin.

kōgérma, *s.* dealer in tin.

kōgérwa, *a.* containing, or having tin.

kōgiēwa or *kógēwa*, *a.* possessing a tuft, tufty: *mālā kógēwa*, a certain bird, of about the size of a pigeon.

kōgiō or *kógē*, *s.* the bunch or tuft of feathers on the head of certain birds; *e. g. kōgiō kúguibē*, the tuft of a fowl.

kógō, *s.* voice, sound: *kógōntse kúra*, he has a strong voice; *kógō ḡgúlōbē*, the sound of a drum.

kógōgata, *a.* flogged, whipped, beaten: *dal kógōgata, kanāmō* or *dālō kógōgata*, means a buck and bull which have been castrated by forcing the stones into the body and then beating the skin which contained them till it becomes quite lifeless and thus prevents the return of the stones.

kógōḡin, *v.* I flog, whip, beat.

kógōwa, *a.* having a good, a strong voice.

koi, *s.* friend, but used only between females.

koiḡin, *v.* I befriend, choose as a friend, *c. Ac.*; *e. g. meiram kīrgā koiṡšin bāgō*, a princess never makes a slave her friend.

koiwa, *a.* having a friend or friends.

kókō, *s.* the common toad (comp. *bertétege*), with a dark back and a whitish front. They are said to be very bitter, hence *tšim kókōgei*, has become proverbial for any thing very bitter.

kókō, *s.* the udder of mares and asses.

kókō, *s.* lock: *kókō taberábē*, a door-lock.

kókōa, *a.* having a large udder.

kókōa, *a.* provided with a lock.

kókodō, *s.* snail; *e. g.* *kókodō gértin*, the snail creeps.

kókodōa, *a.* full of snails.

kókōma, *s.* locksmith.

kokomāngin, *v.* I become a locksmith.

kokóreō or *kokóriō*, *s.* the crowing of a cock; *gúbōgem kokóreō tsákī*, the cock crew.

kóli, *s.* a rod of the thickness of a finger, and about one foot in length, with two of which each of the four servants of a *kosgólīma* beat on a pestle (*kármō*) as an accompaniment to their master's speech.

kólīma, *s.* the servant of a *kosgólīma*, so called from his beating time with the *kóli*.

kólīram, *s.* a wood-demon, supposed to be of a gigantic stature, with long flowing hair, and to live in large hollow trees, whence he comes out by night.

kólo, *s.* a kind of drum.

kólōma, *s.* a drummer.

kolomāngin, *v.* I become a drummer.

kolóngin, *v.* 1) I let, leave.

2) I let escape, let go, let loose (*e. g.* a horse.)

3) I forsake.

4) I let free; *e. g.* *wu sandīgā állārō kolóneski*, I have let them free for God's sake.

Conj. II., 1) I leave any thing (Acc.) for any thing or any person (Dat.).

2) I drive in, ram in (*e. g.* a nail, a post), I nail to.

3) I cast upon, throw into; *e. g.* *tátōa ngúdobē káruwayē tsédirō kológonō*, a storm has cast the young birds upon the

ground; *wu nígā belága kolóntsegesganáté ni tsílūgemmi*, thou shalt not come out of the hole into which I will cast thee.

kolóte, *n. a.* the act of leaving: *kolóte kéntsibē*, the liberation of a slave.

kóltši, *s.* ground-nut.

kóltšima, *s.* a dealer in groundnuts.

kómā, see *kémā*.

kómbū, *n. a.* 1) the act of eating (from *búskin*.)

2) food, provision, victuals.

kómbūa, *a.* abounding with food, well provided with provisions.

kómbūma, *s.* an eater, one eating immoderately.

kómbūngin, *v.* generally only used impersonally: to become food.

kómbūrdm, *s.* 1) the place for taking meals, dining-room, refectory.

2) the hand to take food with, the right hand; *i. q.* *múskō dūl*.

kómodūgu, *s.* sea, ocean, lake, large river (the latter is also called *ši kómodūgubē*.)

kómōdugūa, *a.* abounding with lakes or large rivers.

komóntugū, *s.* a species of greenish serpents, about as thick as an arm, and from twelve to eighteen feet long.

komúmage, *s.* a person deaf and dumb.

komúrsō, see *kémérsō*.

kóndurō, *n. a.* (from *dúrúskin*) the act of falling, a fall; *e. g.*

kóndurō délāgibē, a fall of rain.

kóngin (*ši kóktšin*), *v.* I stick, pin, erect, fasten any thing so as to stand upright.

Conj. II., I stick to, on, or in anything.

Conj. III. *e. g.* with *nā tilon*, in war, to stick to one's place, not to give way, to maintain the field.

impers.: *kóktī*, it sticks; *e. g.* *kátsāga ngáfō mínābēn kóktī*, the javelin stuck in the lion's back.

kóngin, *v.* 1) I pass, pass by; *e. g.* *šīgā tsábālan kóngī*, I passed him on the road.

2) to elapse, as said of time; *e. g.* *kántāge tilō kótsīa rúskin*, I shall see him after the lapse of one month.

3) surpass, exceed: *wúgā kóšī dúnōn*, he surpasses me in strength.

Conj. iv. I pass with any thing, I cause it to pass, I pass it, c. Acc. *e. g. ágō tsáde yálntsa tsakógena kánā lóktān wu pāngóskō*, I have heard what they did, to bring their families through the famine; *sóbāni kátkun šīrō kómodūgun tsekógī*, my friend passed a load for him over the river.

koṅgólī, s. the length of the two top-joints of the middle finger: *kābagā koṅgólīwa*, a span and the two joints of the middle finger.

kóreskin, v. 1) I ask, I question, I inquire of; *e. g. ši wúgā sugórem “ndū tsúnem?” tse*, he asked me after my name.

2) I ask a gift, I beg; *e. g. ni wúrō kánāwa nem sugórem-máté*, as thou didst ask of me, saying “I am hungry.”

kórkor, s. circle, orb.

kórkorngin, v. I turn round in a revolving manner; *e. g. a sling or rattle.*

kórō, n. a. of *kóreskin*: question, request, petition, prayer.

kórō, s. ass, donkey: *kórō bī*, a male ass; *kórō kúrkurī*, a female ass.

kórogō, s. tortoise: *kúmō kórogōbē*, tortoise-shell.

kórogōa, a. full of tortoises.

kórōma, s. inquirer.

kórōma, s. owner of asses.

kórōrei, s. a bell of a small description.

kosgólī, s. 1) harangue, oration: *kosgólī pīngin*, I deliver a speech, make a harangue.

2) the assembly collected to hear the harangue; *e. g. kosgólīmayē kosgólīgā tártšī*, the haranguer dismissed his audience.

kosgólīma, s. haranguer, orator. They travel about in the country and entertain the people in a place called *fágē* or in the mosque-yard.

kosgólīmāngin, v. I become an orator.

kosgólīwa, a. containing a harangue, *e. g. yim kosgólīwa*, the day on which a harangue is delivered.

kóšīa, or *kóšša*, *s.* spoon; *e. g.* *kóšīa lífulābē*, silver-spoon.

kóšīāma, *s.* maker or seller of spoons.

kou, *s.* stone: *kou kěntāma*, *lit.* a catching stone, *i. e.* a magnetic iron-stone.

kouma, *s.* a trader in stones, which are very scarce in Bornu, and must be fetched from a great distance.

kouwa, *a.* stony, full of stones; *e. g.* *kulō kouwa*, a stony farm.

kríge, or *kéríge*, *s.* war (comp. the Germ. Krieg): *kríge gèreskin*, *lit.* I tie war *i. e.* I prepare for making a war-expedition. *kríge gádeskin*, I war, fight in war.

krígema, *s.* a warrior.

krígerám, *a.* belonging to war: *per krígerám*, war-horse, battle-horse; *kálgō* or *kárei krígerám*, war-instruments.

kū, *s.* the present day.

kū, *adv.* to-day.

kúgū, *s.* violin, fiddle: *kā kúgūbē*, the bow of a violin; *wu kúgū tšingín*, I play the violin; *kámpudū kúgūbē*, fiddle-string.

kugudógu, *s.* a sweet potato.

kugudógūa, *a.* full of sweet potatoes.

kúgūma, *s.* violinist, fiddler.

kúgui, *s.* fowl: *kúgui kúrgurī*, hen.

kúguima, *s.* a poulterer, one who keeps a great number of fowls for sale.

kúgulē *s.* or *per kúgulē*, a horse with large black, red and white stripes.

kuíma, *s.* a very savage bird of prey, a little smaller than an eagle, and with a red tail, like a parrot. It sometimes kills even young calves.

kúkā or *kúgā*, *s.* a large kind of tree, often called monkey-apple: from which doubtless the town *Kúgā* or *Kúgāwa*, on the lake *Tsáde*, or *Tsháde* derives its name. There is a full description of this tree in Captain Clapperton's Travels p. 10.

kúkāwa or *kúgāwa*, *a.* containing many monkey-apple-trees.

kul, *s.* cavity, hollow, *e. g.* in a tree, which has begun to decay (*kul gěsgābē*): *kul bēndegibē*, the bore of a gun; *kul pépe-*

tōbē, the hollow of a quill; *kul meibē*, the dwelling room of the king; *kul šimbē*, the socket or receptacle of the eye; *kul sūmōbē*, the cavity of the ear; *kul kéntsābē*, nostril. *kulāseṅgin*, v. I stir or seek in the dust, or in any thing resembling dust.

kulgāta, a fattened, fat.

kūli, s. insect (winged and unwinged): *kūli kemāgenbē*, bee.

kūli ārgembē or *kūli meia* or simply *meia*, the insect bred in corn, when long kept on a heap; *kūli ngālōbē*, the insect bred in beans; *kūli mālam*, butterfly; *kūli kaligimō*, a thin, but long kind of locust, with very long legs; *kūli pātkeṃa*, a speckled, four-footed insect, living in holes in the ground; *kūli kitakita*, the small scarcely perceptible red ants of hot climates.

kūliwa, a. full of insects.

kūllō, s. copper-money.

kūllōa, a. having copper-money.

kūllōma, s. copper-smith.

kūlēgin, v. I am stout, fat, corpulent. Conj. III., I become fat. Conj. IV., I fatten, make fat, c. Acc.

kūlō, s. farm: *kūlō kāmgin*, I cut a piece of bush-land to make a farm; *kūlō bārēgin*, I cultivate a farm.

kūlōma, s. farmer.

kūlomāgin, v. I become a farmer.

kūlōrām, s. the foot and the track or footsteps of horses, asses and mules. — comp. *pergāni* and *ši*.

kultāta, s. cock-roach.

kultātāwa, a. full of cock-roaches.

kūlugōrām, s. exit, the opposite of entrance (from *lúskin*).

kūlūgu, s. a water-pool, a lake.

kūlum, s. ring; *kūlum gulōndōbē*, finger-ring; *kūlum sūmōbē*, ear-ring; *kūlum yākéskin*, I put on a ring; *kūlum lēgin*, I take off a ring.

kūlumma, s. maker of rings.

kūlūtsi, s. a large serpent of the boa-kind.

kūlwa, a. full of holes, perforated.

- kumākumī*, *s.* an iron cuirass, of such a weight, that if one who wears it is thrown from his horse he cannot get up again, without assistance from others.
- kúmā kúmī kárambē*, *s.* a war-coat, like the *súlugē*, but made of the skin of a crocodile.
- kúmō*, *s.* calabash, the generic expression for all the differently shaped calabashes, as *tšēni*, *tšibi*, *dém̄ba*, *kāmāgi*, *dēlam*.
- kúmōa*, *a.* having many calabashes.
- kúmōma*, *s.* one whose business it is to prepare calabashes, by cutting the gourd into halves.
- kúmsā*, *s.* a portion of a book, consisting of three *túsu*.
- kúndandām*, *s.* prison, gaol; *e. g.* *kundandámmō kolótsagei*, they put him into prison.
- kundandámma*, *s.* prison-keeper, gaol-keeper.
- kúndīma*, or *dīmī kúndīma*, *s.* sheep (*viz.* one bearing wool), also called: *yérīram*.
- kúndurō* or *ndúrō*, *n. a.* of *dúruskin*, the act of falling, a fall, used only in regard to rain, like our "shower": *kúndurō dēlāgibē*, a shower of rain, a rain.
- kúnō*, *s.* slight, neglect, disregard.
- kúnōngin*, *v.* I slight, neglect, disregard,
- kunōngin*, *v.* I rejoice, am glad; *e. g.* *wu sóbānirō kunōngin*, I rejoice in my friend.
- kuntsúrō*, *n. a.* of *yúwūreskin*, the act of laughing, laughter.
- kúntsurō* or *kéntsurō*, *n. a.* of *yúrúskin*: the act of falling, fall; *e. g.* *kúntsurō tátabē*, *pérbē*, *ném̄bē*, *gégābē*.
- kúntšō*, *s.* any new plant, when grown a little above the surface of the ground, and not yet showing signs of bearing fruit.
- kuṅgana*, *s.* small shells used as money in some Negro countries to the West of Bornu, and commonly called "cowries."
- kuṅgana ptingin*, to divine or soothsay by shells, *i. e.* to throw shells on the ground, and then ascertain futurity from the manner in which they fall.
- kuṅgañāma*, *s.* a soothsayer, prognosticator.
- kuṅgórō*, *s.* (from *kóreskin*) question, request, petition.

kuṅgórōma, *s.* soothsayer, diviner.

kúra, *a.* great, large, big, grown up: *pl.* *wúra*.

kurāṅgin, *v.* 1) I become great, big.

2) to become important, severe, hard; *e. g.* *lebála kurátši*, the struggle grew hard.

kurámi, *s.* 1) a would-be-great, a rival.

2) a grandee, a chief.

kūrě, *ad.* long ago, long since; *e. g.* *labárnem kūrě pāngóskō*, I have heard news of thee long ago.

kúrgata, *a.* marked.

kúri, *s.* circle, orb: *kúri kúrīgin*, I make a circle; *dábū kúribē*, the centre of a circle.

kūrī, *s.* a species of cattle with large horns and limbs, in the neighbourhood of the lake *Tšáde*.

kúrīram, *s.* a demon, or ghost, supposed to be of enormous height, with hair and complexion like the Phula, and living in large hollow trees (*kul kúgābēn*). He walks about after sunset, before sunrise, and at midnight, and if any body comes into his way, he salutes him with a fearful slap in his face, in consequence of which many die. He often holloos, as if to call people, but never seizes men, as does the water-demon *ngámaram*.

kurgóge, *a.* heavy; *e. g.* *kátkun kurgóge yáskō*, I carried a heavy load; *ngérgenem nírō kurgóge*, thy bag is too heavy for thee. *tši kádī Áberbē kurgóge*, the Abr-serpent does not easily bite.

kurgógema, *s.* one who is able to bear heavy things.

kúrgulī or *kúrugulī*, *s.* lion.

kúrgulūwa, *a.* infested with lions.

kúrgurī, *a.* female (used of horses, mules, lions, asses, leopards, hogs and fowls; — not of camels, sheep, goats).

kúrīgin, *v.* 1) I mark, decorate; *e. g.* *ši kúmōntse kúrťši*, he has marked his calabash.

2) I make regular lines, I mark with lines, I rule; *e. g.* *wu kákādeni kúrīgī*, I have ruled my paper.

3) I mark out; *e. g.* *sōbāni nā nemnībē kúrtšin*, my friend will mark out a place for my house.

Conj. III., in the *pl.*, to draw up in lines; *e. g.* *Fulātāwa kúrtāna ngáfō bernībēn*, the Phula placed themselves in lines behind the capital.

kúrrū, *n. a.* of *rúskin*, 1) the act of seeing, sight, view, prospect.

2) vision: *kúrrū tsédibē*, prognostication, divination.

kúrrūma, *s.* 1) a seer.

2) a prognosticator, diviner, charmer, sorcerer.

kúrte and *kúrta*, *n. a.* the act of marking.

kúrtema, *s.* or: *kúmō kúrtema*, one who adorns calabashes by engravings.

kúru, *s.* halter (for horses); *kúru yatéskin*, *v.* I make a halter.

kúrūa, *a.* provided with a halter; *e. g.* *per kúrūa*.

kúru, *s.* or *kúru kembāram*, a mortar for pounding any thing.

kúrū, *ad.* again.

kúrūgu, *a.* long, tall.

kurugūngin, *v.* I become long, tall.

kúrūma, *s.* one who makes or sells mortars.

kúrumgin, *v.* (*ši kúrumtsin*) 1) I take out, bale out. (Germ. schöpfen.)

2) I help or serve one at table. (Germ. einem herausschöpfen.)

kúrumgin, *v.* (*ši kúruptsin*) I sew a mat.

kúruptema, *s.* a sewer of mats.

kúskin or *kúteskin*, *v.* I bring, I carry, I take to.

kusótō, *s.* stranger, foreigner, visitor, guest.

kusótōa, *a.* provided with strangers, guests.

kusótōrām, *s.* whatever is given to strangers.

kústā, *s.* colt, foal (used of horses, mules and asses).

kústā kúrgurī, female colt; *kústā bī*, male colt.

kústāma, *s.* owner of colts.

kústāwa, *a.* having colts.

kúšyēngin or *kúšiēngin*, *v.* I scratch, stir, turn about, as *e. g.*

dust, when seeking a needle, or when a fowl searches for insects.

kūterām, *s.* a looking-glass, mirror.

kūteramma, *a.* having a looking-glass.

kutšálla, *s.* a chair.

kútū, *s.* 1) evil, corruption; grief, anger.

2) greediness, avarice.

kútū, *a.* 1) spoiled, decayed, rotten, bad.

2) evil, corrupt, bad; *e. g.* *mánānem kútū*, thy word is bad.

3) disagreeable, unpleasant, painful, the opposite of *kétši*; *e. g.* *kárgeni kútū*, I am grieved, vexed; *tīgini kútū*, I am unwell.

4) greedy, illiberal.

kutūngin, *v.* 1) I am bad, greedy; *e. g.* *ši wūrō kutūsegani*, he was not greedy towards me.

2) to be painful, out of order; *e. g.* *tīgini kutútsena*, I am strong unwell.

kútungū, *s.* or *kaligimō kútungū*, a species of camel, small and strong for carrying burdens.

kútungūa, *a.* having camels, rich in camels.

kútungūma, *s.* owner of camels.

kúture, *s.* youngling (used of pigs, dogs, lions, leopards, hyenas &c.).

kúturea, *a.* having younglings.

kuyángā, or *pérō kuyángā*, *s.* a female from the time she arrives at puberty until she gets married, a virgin.

kuyángágin, *v.* I become of age (used only by females).

kúyinte, *s.* distance; *e. g.* *kām kúyintibē*, a man of a distance.

kúyinte, *a.* distant, far, remote; *e. g.* *béla kúyinte*, a distant town.

kúyinten and *kúyinturō*, *ad.* distant, far.

kúyinténgin, *v.* I go to a distance, I go, or am far away.

kwáskil, see *koásgil*.

kwōya, *conj.* if; — see Gram. §§. 218—222.

L.

labár, *s.* 1) news, intelligence; *e. g.* *wu nírō labár kúski*, I bring thee news.

2) sight, observation, contemplation, spectacle; *e. g.* *wu léngē labár rúskin*, I will go and see the sight.

- labárma*, s. conveyer of news, intelligencer.
- labárwa*, a. containing news; e. g. *yim labárwa*, a day on which news are communicated.
- labáringin*, v. I behold, observe, watch.
- labártema*, s. spectator.
- labárram*, s. place for a spectacle, exhibition, play.
- lábértše*, s. a kerchief: *lábértšē dábubē*, a neckkerchief.
- lábértšēwa*, a. having a kerchief.
- labgáta*, a. loaded, laden.
- labilláyer*, or *lafeláyer*, s. the fifth lunar month (see *kántāge*), also called *mamáludū*.
- labilloúal*, or *lafeloúal*, s. the fourth lunar month.
- ládān* or *ládānma*, s. the crier who calls at the different hours for prayer. He is also the doorkeeper of the mosque, and is therefore often called: *ládān tšī tšinnābē*.
- ladángin*, v. I become a ladan.
- ládānwa*, a. having a crier; e. g. *béla ládānwa*, a town with a crier.
- ládē*, s. Sunday (from: الاحد).
- ladéskin*, v. I sell.
- ládō*, n. a. the act of selling, sale.
- ládōa*, a. referring to the first day of the week: *yim ládōa*, Sunday.
- ládōma*, s. or *kām ládōma*, a seller.
- ládōram*, s. place for sale.
- láfīa*, a. (comp. *kaláfīa*) sound, well, being in health, happy; e. g. *wu kū láfīa*, I am well to-day.
- láfīa*, s. 1) health: *láfīa tīgīnībē mbétsi*, I am in good health.
2) a common salutation; e. g. *šīrō láfīa tsebāngin*, I send him greeting; *wu láfīāntse máskī*, I have accepted his salutation; — *wányē láfīan*, good morning!
- lāfīāngin*, v. I wish good health, I salute, I greet.
- lágā*, s. the soft part of the human body below the ribs; side.
- lága*, a. some, a certain. When repeated, it answers to our some — some, the one — the other, one — another; e. g. *kóá lága*, a certain man; *lága karátsei*, *lága karátsānī*, some read, some read not; *sandígā lágaē bóbōtsšin*, *lágā kúrun tšin*, the one calls them, the other gives them medicine.

lāgarā, *s.* a sort of large, coarse mats, about three inches thick, made of reed-grass which is called *sūgu*. They are generally put round the houses, instead of a wall, and then are from twelve to sixteen feet high, and overlaid on the outside with a cover of grass, and on the inside with a close fence of sticks. There are no holes for windows in them, and the only opening is the door.

lāgarāma, *s.* maker of large mats.

lāgarāwa, *a.* provided with large mats.

lāgarī, *num.* eleven.

lāge, *a.* wicked, foolish: *kóāna lāge*, a wicked fellow.

laīfī, *s.* wrong, offence, trouble: *laīfī gōngin*, I confess that I am in the wrong; *laīfīyē šīgā tsétei*, he has got into trouble.

lalāngin, *v.* (*ši lalāntšin*), I scold, rebuke, find fault with, abuse, revile profusely.

lālāngin, *v.* I winnow by pouring beaten corn out of a vessel, in order that the wind may take off the chaff.

lāmbī and *lāmbō*, *s.* 1) care, attention, thought, concern, business; *e. g.* *lāmbīni bāgō nīlan*, I have nothing to do with thee, I do not care for thee; *āfī lāmbōnēm?* what hast thou to do with it? *wu šīlan lāmbīnyūa*, she is dear to me.

2) a scarcity of provisions, dearth, not amounting to an actual famine; *e. g.* *lāmbī masenābē mbētšī*, there is scarcity of provision.

lāmbīwa, *a.* being dear, having scarcity; *e. g.* *wu pāni lāmbīwa*, my family is hard up; *kēmēndē dīniā lāmbīwa*, this year is a dear one.

lāmgata, *a.* joined.

lāmgata, *a.* washed.

lāmgin, *v.* (*ši lāptšin*), I load; *e. g.* *kalīgimōni lāmgin*, I load my camel.

Conj. II. I load upon; *e. g.* *wu lemānni kalīgimōnīrō lābgeskin*, I load my goods upon my camel.

Conj. III. I load myself, I am laden; *e. g.* *wu kīdān laptēs-gana*, I am laden with work.

lámgin, v. (*ši lámtšin*) 1) i. q. *fōngin*, I join, unite; e. g. *wu nem 'di lámgin*, I join two houses.

2) I apply to, besmear: *sándi kanígentsā láptsā mágalin*, they besmear their arrows with poison.

Conj. II. I join to, unite with; e. g. *wu pērōni kóarō lámgeskī*, I have joined my girl to an husband.

Conj. III. only pl.: to join, be joined; e. g. *šyúa sóbānyúa nīgārō lámtēi*, she and my friend were joined in matrimony.

lámgin, v. (*ši lámtšin*) I wash, viz. the face; also: *wu pēsḡā lámgin*, I wash my face.

Conj. II., c. Acc., I wash a dead person; e. g. *ši abániga lámtsegī*, she has washed my father, viz. after he had died.

Conj. III. I wash my face. Conj. IV., c. Acc., I wash the face of a dead body, or a child.

lāmṣe, s. Thursday, from *الخميس*.

lámtē, n. a. the act of joining.

lámtē, n. a. the act of washing the face.

lámtēma, s. one who instigates people to quarrel and fight.

lámtēma, s. one who is used to wash the dead bodies of men.

lándeskin, v. I churn.

lángin, v. (*ši lántšin*), I abuse, revile.

lānna, n. a. of *lángin*: abuse, reviling.

lángin, v. 1) I dig; e. g. *wu bēlāga lángin*, I dig a hole.

2) I take the food out of the pot or caldron in which it was cooked, and put it into a fan, from which it is afterwards transferred to small calabashes (*wu kégeskin*), out of which it is eaten. The food is never put at once out of the pot into the calabashes, but always first into a fan.

lápṭēma, s. one who loads beasts of burden.

lápṭerám, s. a beast of burden; *kanīamō lápṭerám*, an ox of burden.

lárā, s. fruit, corn, vegetables, any thing planted and not growing wild.

lárāba, s. Wednesday, from *الاربعاء*.

lárabáram, s. any thing peculiar to the fourth day of the week; e. g. *kásugū lárabáram*, a market held on Wednesday.

lársā, s. the act of marrying a virgin.

larságata, a. married.

larsāŋin, v. 1) I marry a virgin.

- 2) I give a virgin in marriage. — As when a man marries for the first time it is generally to a virgin, the expression also conveys the idea of simply marrying for the first time. But should a man succeed in getting a virgin for his second or third wife, *larsāŋin* would likewise be used. This, however, is a case of very rare occurrence, the second, third and fourth wives being usually women who were married before (*kamu*), viz. either widows, or divorced wives, and not virgins (*pérō*). For marrying a woman who has been married before, only the term "*nīgā dīskin*, or *nīgāŋin*," is used, which however, also applies to marrying a virgin, or a slave. But *larsāŋin* is never used in such a case, being confined to the marriage of a virgin. Slaves, even if properly married, do not count as wives, but may be taken in an unlimited number: the expression used with regard to them is, "*wu kīrrō nīgā dīskin*," or: "*wu kīr nēmnrō yākēskin*" or "*wu kīr nēmnrō nīgā dīskē yākēskin*."

lárde, s. earth, land, country; from أرض.

lárderam, s. tribute.

lāreskin, v. I rejoice, am happy.

lárta, s. a small handsome bag, a purse; also *lárta lífubē*, id.

lárū, s. 1) damage, injury, loss, harm; *lárū dīskin*, I damage, do harm.

- 2) especially murder; *lárū dīskin*, I commit a murder, I do harm to a man's life.

lārūma, s. one who does damage, injury, harm.

larūŋin, v. I damage, do harm; e. g. *ši kulōnīga larūtši*, he has damaged my farm.

lāsar or *lāsar*, s. or: *diniā lāsar*, afternoon about three or four o'clock.

lāsārŋin, only used in the third pers. e. g. *diniā lāsartši*, it is or has become about three or four o'clock p. m.

- lāsge*, num. one, first.
lātéma, s. one who digs the ground.
lāterám, s. (from *lāngin*) an instrument for digging, a spade.
lāterámma, a. having an instrument for digging.
lāugata, a. gathered. (NB. *lau* can be pronounced as two syllables or as a diphthong.)
lāuŋgin or *lauŋgin*, v. I assemble, collect, bring together, gather.
 Conj. III. only in pl. *laútēn*, *laútuwī*, *laútei*, to assemble, intr.
lāutéma, s. collector: *lāutéma kalgútanbē*, one who gathers cotton.
láyā, s. or *átši láyā*, Easter, i. e. the whole month on which their Easter falls, and on the first day of which they kill the *ngalárō*, or paschal-sheep.
láyāma, s. one who keeps Easter by killing a sheep.
lebásar, or *lebásar*, s. onion.
lebáya, s. trade; e. g. *lebáya dískin*, I make trade, I trade.
lebáyāma, s. trader, merchant.
lebáyamāngin, v. I become a trader.
lebáyāram, s. place where trade is carried on.
lebérū, s. clothes consisting of leather, or dried hides.
lebérūa, a. having leather-clothes.
lebérūma, s. one who makes leather-clothes.
léfede or *lébede*, s. a thick and complete horse-covering, made of cloth, and being proof against arrows. Between page 278 and 279 of Major Denham's Travels, there is a representation of one.
legáfan or *legápan*, s. burial-clothes, shroud.
legáli, s. chief justice of a whole country.
legālŋgin, v. I become chief judge.
legáliwa, a. having a chief judge; e. g. *béla legáliwa*.
legár, num. nine.
legáran, s. bereavement, deprivation, loss of a relative; e. g. *legáram wúgā sebándī*, I have had a bereavement.
legári, s. a Muhammadan dignitary, in rank between a common schoolmaster and a *gōni*.
leia, s. charm, amulet, i. e. written Arabic sentences or words;

leia dūteskin, I sew *i. e.* make an amulet; *leia lūteskin*, I wear charms.

lelāma, *s.* one who sews up charms in leather-cases.

lelāwa, *a.* having charms.

leima, *s.* a tent; *wu leima tūgin*, I pitch a tent; *wu leima ké-lūgin*, I take down, or remove a tent; *kāndañ leimabē*, tent-peg; *tsdnei leimabē*, tent-clothes.

leimāma, *s.* owner of a tent.

leimāwa, *a.* having a tent.

leira, or *lahira*, *s.* next world (from آخرى?), sheol, grave.

lelēngin, *v.* I walk to and fro.

lelētema, *s.* one who walks about, takes a walk.

lemān, *s.* goods, wares, property, merchandize, riches.

lemānma, *s.* a man of property, a rich, wealthy man.

lemānwa, *a.* having, containing goods.

lēngin v. (*ši léttsin*), I sleep; also: *kānem lēngin*, *id.*

Conj. IV. I loll asleep, cause to sleep, *c.* Acc.

lētā, *s.* carefulness, deliberateness, caution.

lētāngin, *v.* I exercise carefulness.

lentārō, and *lētān*, *ad.* softly, slowly, deliberately, well, carefully, properly; *e. g.* *lentārō léné!* go carefully! *lētān dē!* do it properly!

lentāwa, *a.* slow, deliberate, considerate, quiet.

lēngin, *v.* 1) I go, go away; I walk.

2) I go up, rise, grow: *ārgem tštse lētši*, the guinea-corn sprung up and grew.

lēngin, *v.* I touch; *e. g.* *šimtsega lēngi*, I have touched his eye.

lēśá, and *dīnā lēśá*, *s.* evening at about eight or nine o'clock.

lēśāngin, only used in the third pers.; *e. g.* *dīnā lēśátši*, it is or has become about eight o'clock p. m.

lēśāram, *s.* dinner, taken about eight o'clock p. m.

lētterám, *s.* place for sleeping, dormitory.

létalin, *s.* Monday, from الاثنين.

léte, *n. a.* the act of going or walking: a walk; *nā léte kau dābūa*, a place distant half a day's walk; *bēla léte kábū yāsgibē*, a town at a distance of three days.

- léttema*, *s.* a sleepy, drowsy person.
- lebála*, *s.* dispute, quarrel, palaver; fight, battle.
- lebálāma*, *s.* a quarrelsome man.
- lebārde*, *a.* and *lebārde tilōa*, one-eyed, having only one good eye.
- lebásar*, *s.* onion.
- legárri*, *num.* nineteen.
- lēmā*, *s.* 1) Friday, the first day of the Muhammadan week.
2) week, *i. q.* māge.
- lémgī*, *v.* only third pers. *diniā lémṡī*, it has become evening, about seven or eight o'clock.
- lėrem*, *s.* thicket, density; *e. g.* *lėrem káragābē*, thicket of a forest.
- lėremwa*, *a.* thick, dense, close; *e. g.* *kúlō kénderbē lėremwa*, a dense cotton-plantation.
- lifā*, *s.* carcass, carrion.
- lifērā*, *s.* needle; *kéntsā* or *kul lifērābē*, the eye of a needle.
- lifērāma*, *s.* tailor.
- lifēramāngin*, *v.* I become a tailor.
- lifērāwa*, *a.* having or containing needles.
- lifōma*, *s.* keeper, attendant.
- lifū*, *s.* bosom-pocket, pocket. The pocket is generally in the front of the upper garment, in that part of it which covers the chest.
- lifūa*, *a.* provided with a bosom-pocket.
- lifulā*, *s.* silver, silver-money.
- lifulāma*, *s.* a military musician who blows a certain silver instrument.
- lifulāwa*, *a.* having, containing silver.
- lifūrām*, *s.* or *kitābū lifūrām*, a pocket-book.
- lifúskin*, *v.* I mind, attend to, take care of, keep, (perhaps originally = to keep in the bosom pocket): *Állā ntsé-lifū!* God keep thee! this is used as a reply, on being accosted or saluted. — Perhaps the verb was originally derived from *lifū*, meaning, "to carry in the bosom".
- ligāma*, *s.* next world, eternity.
- ligéfelā*, *s.* quarter, region of the world. The *ligéfelā dége* are: *gédi*, E., *pótē*, W., *yála*, N., *ānem*, S.

limán, s. (Arabic) apparently a high religious official in Mecca to whom the pilgrims have to pay their respects, before they leave the town.

línkata, a. pulled out, taken off.

línkin, v. (*ši lintšin*) I pull out, put off; used only with regard to clothes of males, viz. the trousers and upper garment.

lintá, and *lintárō*, ad. much, very, very much, too much, most, e. g. *kárite lintá*, most beautiful; *karátšin lintárō*, he reads exceedingly well.

línke and *lintā*, n. a. the act of pulling off clothes.

línkin, v. only used in third pers., to shoot, come up, come forth (said of plants); to come out, grow (said of feathers, hair, beard, teeth).

liskin, v. I learn. Conj. IV. to teach; e. g. *málamyē lukrángā tátānirō tsekkélī*, the priest has taught my son the Koran.

litsām, s. bridle.

logō, s. prayer, petition, request.

logóa, a. prayerful; mendicant, begging.

logógata, a. begged, entreated.

logóma, s. beggar.

logóngin, v. I beg, pray, ask.

logóte, s. petition, prayer, request.

logótema, s. one who prays to God; a beggar.

lókte, or *lókta*, s. 1) an appointed time, a set, fixed time; e. g. *lókte tšinógōbē*, the general resurrection.

2) season of the year; e. g. *lókte nēngālī*, rainy season; *lókte krīgibē*, a season of war.

3) the legal hour for prayer, as —

lókte fātsar, morning about six o'clock.

lókte báltē, nine o'clock a. m.

lókte kau dābū, noon.

lókte dūar, one o'clock, p. m.

lókte lāsar or *alahāsar*, three or four o'clock.

lóke almákarifū, seven oclock p. m.

lókte lēsá, eight o'clock p. m.

lólōngin, v. I shake, *intr.*, I tremble. Conj. iv., c. Acc., I cause to tremble, to fear.

lóreskin, v. only third pers. *tsulōrin*, to boil, *i. e.* to be in a state of boiling. Conj. iv., I cause to boil, I boil.

loúaní, s. any cloth not sewn, especially the white piece of cloth which the Phula and certain other Muhammadans (not the Bornus) tie round their head in form of a turban.
— comp. لوى, to twist a cord.

lúgata, a. (from *lúngin*) hanged up, hanging.

lúgeskin, see *lúskin*.

lukrán, s. the Koran, from القرآن. — *lukrán búskin*, lit. I eat the Koran, *i. e.* I swear, take an oath, by putting my hand first on the Koran, then on my forehead and breast.

lukránma, s. a man of the Koran, *i. e.* one who eminently adheres to the Koran.

lúlām, s. a little, thin cloud (*cirrus*).

lúmgin, v. (*ši lúptsin*), 1) I dive, immerse, *e. g.* *ši tsédigā kú-lūguberō lúptsī*, he dived to the bottom of the lake.

2) metaphorically, to die; but only used of the king, *viz. mei lúptsī*, the king died.

Conj. iv., c. Acc., I put under water, I immerse.

lúngin, v. I hang, hang up; comp. *rógeskin*.

Conj. ii. I hang on, or round any thing; *e. g.* *kášagar abá-nembē nīrō gōnyē lúntšigē*, we will take thy father's sword and hang it round thee.

Conj. iii. I hang on myself, have something hanged on me; *e. g.* *mālam lelāntsen lútena*, the priest has his charms hung round him.

lúskin, or *lúgeskin*, v. 1) I come out, off, away; *e. g.* *ši nēm-tsen tsúlugī*, he came out of his house.

2) to pass off, pass, elapse: *dúgō ságā pal kílugō*, before one year elapsed.

M.

mádēge, *a.* female. This word is joined only to *pē*, *kalīgīmō*, and *pēr* from the time they are fit for coupling till they have had their first youngling.

mádūa, *s.* (cfr. *adūngin*) prayer, blessing, intercession.

māduāma, *s.* a man of prayer; *e. g.* *mālam māduāma*, a praying priest.

maduāngin, *v.* (*i. g.* *mádūa dískin*), I pray, bless, intercede.

māferē, *s.* a short stick, about two feet long, and as thick as a child's wrist, bent at one end like a sickle, and having the bent part sharpened like a sword. It is used by several African tribes in hunting and in war, being thrown at the mark. A representation of it may be seen in No. 4. of the Appendix to Major Denham's Travels.

māferēma, *s.* one who fights or hunts with the *māferē*.

māfi, *s.* hail-stone, hail: *māfi tsúdūrin*, it hails.

māfiwa, *a.* containing hail-stones; *e. g.* *dēlāge māfiwa*, a hail-storm.

māfundī, *a.* big, large; *e. g.* *gēbam māfundī*, a large caldron; *kām māfundī*, a tall or stout person.

māfundī, *s.* a tall, stout man, a man in his best strength, a hero.

māfundīngin, *v.* I become a strong man.

māgalī, *s.* poison with which arrows are poisoned.

māgalīma, *s.* one who prepares arrow-poison.

māgalīwa, *a.* having poison, provided with poison.

magārā, *s.* canoe, ship, vessel: *gēsgā magarābē*, a long stick used instead of oars.

māgarā, *s.* a kind of drum, smaller than the *gaṅga*: *māgarā kāreṣkin*, I beat a drum.

māgarāma, *s.* drummer.

māgarāwa, *a.* provided with a drum.

māgaranti, *s.* school, *i. e.* a fenced in yard near a priest's house, where children are instructed.

māgarantīma, *s.* the owner of a school.

mágarantiwa, *a.* having a school.

mágarifū, *s.* or *díniā mágarifū*, about seven o'clock p. m.

mágarifūngin, only third pers. *viz.* *díniā magarifútšī*, it has become, or it is about seven o'clock p. m.

mágarifūrám, *s.* the prayer offered at seven o'clock p. m.

mágase, *s.* scissors: *mágase kánu šouābē*, snuffers.

mágasema, *s.* a maker of scissors.

mágasūa, *a.* provided with, having scissors.

máge, *s.* or *kábū máge*, a week, see Gram. §. 206.

mágeskin and *máskin*, *v.* 1) I take from, I take out, I take; *e. g.* *tátāntséga tsúrō kúlūgubēn mágeskī*, I have taken his child out of the river.

2) I seize, spoil, steal: *bátalma agónisō tsémāgi*, the robber has taken all my thing.

3) I take away capture: *Ēngalīši, kéntši állābē, andígā sámāge*, the English, servants of God, captured us.

4) I accept, take; *e. g.* *láfiāntse mágeskī*, I have accepted his salutation; *wu lemānnem bíārō máskī*, I accepted thy goods as a present.

5) I help, rescue, save, deliver: *sóbāni wúgā múskō kurgúlibēn tsémāgī*, my friend has delivered me from the lion.

mágiā, *s.* or *n. a.* of *māgíngin*: supplication, entreaty, solicitation.

mágiāma, *s.* one who supplicates, a suppliant, suppliant.

māgíngin, *v.* I entreat, supplicate, solicit, beg; *e. g.* *wu šígā állān māgigóskō*, I begged him for God's sake.

mágira, *s.* a king's mother.

magirári, *s.* the residence or town of a king's mother.

mágō, *n. a.* 1) seizure, spoil.

2) deliverance, salvation.

mágōma, *s.* 1) one who takes, seizes.

2) a deliverer, saviour.

mágum, *s.* a musical instrument made of the horns of cattle, a horn: *wu mágum fūngin*, I blow a horn.

māgúmma, *s.* one who blows the horn, a corneter.

mágūmi, *s.* one who is free-born.

māgūmí, *s.* or *kádāra māgūmí*, a horse, of the size between a pony and a large horse.

mālagalmóutu, *s.* the angel of death, death personified (from ^{مَلَكٌ} or ^{مَلِكٌ} and ^{مَوْتُ}).

mālam or *mālam*, *s.* priest.

mālamgin, *v.* I become a priest.

maleíga, *s.* an angel (from ^{مَلَكٌ}).

málutšē, *s.* or *kátsagā málutšē*, a lance, see No. 3 in the appendix to Major Denham's Travels.

mamáludū, or: *labilloúal*, *s.* the fourth lunar month, on the whole corresponding to our January.

mána, *s.* 1) word, speech, narration, story, tale.

2) desire, wish, thought; *e. g.* *mána kárgebē*, heart's desire; *mána tsúrōntsibē gúltšia*, he having expressed the thought of his heart; *sándi mánāntsa nā tilórō tsasáke*, they agreed, were of one mind.

3) language: *ndíyē mána kāmāntsibē pántšin*, every one understands the language of the other; *komándē mánānde gadérō tsédī*, God has divided our languages.

manágata, *a.* spoken.

mánāma, *s.* a speaker, especially one who is talkative.

manāngin, *v.* I speak, talk. — Conj. II., I speak to, especially harshly, I disturb, trouble; *e. g.* *nā Šúārō náptsanāté*, *Fuláta manátsegin bágō*, as to a place subject to the Shuas, the Phula do not trouble it.

mánda, *s.* salt: *níkí mándabē*, salt-water.

mándāma, *s.* dealer in salt.

mándāram, *s.* place where salt is got, salt-pit, saltern.

mándāwa, *a.* saline, containing salt.

mángin, *v.* (*ši máttšin*) 1) I draw, draw tight.

2) I beckon with the hand.

maṅgáringin, *v.* I love, I like, am fond of; *e. g.* *tsaírōa ngásoyē šígā maṅgártsāna*, all the boys loved her.

maṅgártema, *s.* a lover.

mángin, *v.* (*ši máktšin*) I alleviate pain by gently and fre-

quently pressing a cloth, soaked with warm water, on an aching spot.

māngin, *v.* I seek: *e. g.* *tšénāni kábū ndirō māgoskō*, I sought my knife for two days. — With *alla* for its subject, it means: God takes away from this world, causes to die, *e. g.* *alla abānigā mātšī*, my father has died.

māngur, *s.* the application of a bandage which is soaked in a solution of cow-dung to the nipples of cows and goats, in order to prevent their young ones from sucking. (comp. *ngédē*.)

maṅgúrṅin, *v.* or *māngur maṅgúrṅin*, I make *maṅgur*.

māram, *s.* any person exempted by the king from paying taxes.

māram, *s.* the second lunar month of the year, corresponding to our November.

mārbā, *s.* a hole for catching wild animals, about eight feet deep, at the margin about four and at the bottom one or two feet in diameter, with a strong, well sharpened post in the middle, about two or three feet high, called *kāndañ*. The hole is lightly covered over, a bait is placed near it, which when the animals want to take, they fall into the hole, and are pierced by the *kāndañ*.

margāta, *a.* pleased, meek, gentle.

margebān, *s.* an animal similar in appearance to the guana, but with the head, tail and legs shorter and thicker than those of the guana; also not amphibious, like the guana. Its meat is very fat, and considered excellent by the Bornuese.

mārma, *s.* an officer next in rank to the *meinta*, and always a slave.

mārma, *s.* rainbow: *délāge mārma kúrťšī*, there is a rainbow.

mārṅin, *v.* I deign, grant, yield, consent, allow; *e. g.* *alla logóniga mārťšī*, God has granted my request.

mārtegeśkin, *v.*, evidently a Reflective of an obsolete Relative of *mārṅin*, I deign, grant, am pleased to; *e. g.* *mārtegené bānāsegené!* be pleased to help me!

másaná or *másená*, *s.* food, victuals, dish, meal.

masenāma, *s.* owner of victuals.

masenāram, *s.* place where food is eaten, refectory.

masenāwa, *a.* having food.

máskala, *s.* slap, a blow with the open hand; *wu máskalan šilgin*, or *bágin*, I give a slap, deal a blow.

máskalāma, *s.* one dealing out slaps.

mastáfin, *s.* a royal speaker and interpreter, also called: *mei mánābē*.

mášīde, *s.* the mosque (comp. *dándal*).

máta pípitō, *s.* wasp.

mátarī, *s. i. q.* *búgū*, ashes.

máta sūlēa, *s.* a whitish or grey bird, perhaps a vulture, of the size of a small fowl, sometimes coming close to houses and flying off with chickens.

mátēa or *mátia*, *s.* (*i. q.* *árgem bul*), white millet.

mátēma, *s.* one who seeks: *kámū kóa mátēma*, a woman anxious to have an husband; *kóa kámū mátēma*, a man anxious to get a wife.

mátsei, *s.* or *kalíginō mátsei*, a female camel.

mbágin, *v.* I swim.

mbátēma, *s.* swimmer.

mbāreskin, *v.* I am tired, weary: *wu nīrō mbāreskī*, I am tired of thee.

mbētši, a defective verb substantive, used for all persons in both tenses, — to be, to exist: see Gram. §§. 266 and 267.

mbēlā, or *mēlā*, *n. a.* the act of watching, waylaying, ambush, watch.

mbēlan, *a.* 1) male; used only of the *kanāmō*, *ngalārō*, and *dal*.

2) great, strong: *gulóndō mbēlan*, or *gulóndō mbēlan*, thumb, great toe.

mbēlāgin or *mēlāgin*, *v.* I watch, waylay, lie in wait.

mbēlātēma, *s.* one who watches, or waylays.

mēgu, or *mēugu*, or *méogu*, *num.* ten (from *ugu*, five.)

mei, *s.* king.

meídugū, *s.* the son of a *meina*, a nobleman.

meimoutši, *s.* a Viceroy, a sub-king, the governor of a province or district.

meimoutsšingīn, v. I become a governor.

meina, s. prince, i. e. a son of the king or the *keigamma*. A son of the latter is often called: *meina keigammāmi*.

meinam, s. mindfulness, attention, care.

meināngin, v. (*ši meināmtšin*) I mind, attend to, care for, keep (used e. g. in reference to children, cattle, &c.)

meināmtēma, s. attendant, keeper.

meinta, s. 1) a royal Commissary, or Treasurer.

2) i. q. *nemmeinta*, the office or rank of a Treasurer.

meintāngin, v. I become a royal Treasurer.

meiram, s. princess, viz. a daughter of the king or *keigamma*.

A daughter of the latter is sometimes called: *meiram keigammāram*.

meiri, or *meiri*, s. the residence of a king.

mēngin, v. *intr.* I turn, return, go back.

Conj. II, I return to.

Conj. IV, I cause to turn, I turn, drive, bring back.

mēreskin, or *mēreskin*, v. I recover, get well, heal (*intr.*).

Conj. IV, I restore to health, cure, heal.

mērō, s. recovery.

mētera, s. a round piece of iron, used instead of a hammer.

mēterāma, s. or *kōa mēterāma*, 1) a mechanic whose profession it is to dig the deep wells called *balgātši*. He is also called *mēterāma balgātšima*.

2) a common blacksmith, also called: *mēterāma kāgelma*.

mēlāngin, see *mbēlāngin*.

mēndē, s. last year; e. g. *kēnā mēndēbē*, the famine of last year;

mēndē nēngālī, last rainy season; *mēndē bē*, last dry season;

mēndē laia, last Easter.

mēntšē, s. former time, past time, first time; e. g. *ām mēntšēbē*, the men of ancient times; *yim dīniā mēntšēben*, in the beginning.

mēntšē, ad. before, formerly.

mērdzan, s. coral-beads.

mērdzanma, s. a trader in coral-beads.

mērmereā, s. or *kārūa mērmereā*, whirlwind.

mérsāgata, *a.* trusted, relied on.

mérsāngin, *v.* I trust, confide in, rely on, *c.* Dat. and Acc.; *e. g.*
wóte kāmūnēmmō mérsānēmmí, do not trust thy wife! *abā-*
nīga mérsāngī, I trust my father.

mérsāte, *n. a.* the act of trusting: confidence, reliance.

mérsātema, *s.* a credulous person.

mésēlam, *s.* a believer in Muhammad, a Moslim, opposed to *kérđi*.

mésēngin, *v.* only used in the third pers.: *méséktšin* and *méššin*,
 it rots, decays.

méste, *s.* decay, rottenness.

mīna, *s. i. q.* *kúrgulī*, lion.

mīnāwa, *a.* full of lions.

mīnwa, *s.* next year, the coming year; also: *bālī mīnwa*, *id.*

móga, *a.* deaf.

móga, *s.* a deaf person.

mogāngin, *v.* I become deaf.

mólīgin, or *mólleskin*, *v.* I wrestle, fight with one; *e. g.* *wu*
šīgā mólīgin, I fight with him.

mórō, *s.* (*i. q.* *árgem kamé*), red millet.

mórōma, *s.* owner of red millet.

mórōram, *s.* a farm with red millet.

múlī, *s.* horse-stable: *múlī pērbē*, horse-dung; *múlī alfáterābē*,
 mule-dung; *múlī kórōbē*, ass-dung.

múlīma, *s.* groom.

múmurā, *s.* or *kārūa múmurā*, whirlwind.

múngin, *v.* (*ši múttšin*) I form into balls, make balls.

múngin or *móngin* *v.* (*ši múktšin*) I pull out, draw out; *wu ká-*
tšin múngin, I pull out grass, I weed.

múrtā, *s.* snuff-box, smelling-bottle.

múrtāma, *s.* a maker of snuff-boxes.

múskin, *v.* I put on; used only of a shirt, or any thing put
 on over the head like a shirt.

múskō, *s.* 1) arm, hand: *múskō yiskin*, I shake hands, I give
 my hand; *múskō fōngin*, I shake hands. As a military ex-

pression this means "I engage in close fight"; *e. g. Fulátāwa múskō fónnyēya*, when we shall be in close fight with the Phula. — *múskō nóteskin*, I attack, begin a dispute, fight, struggle, battle; *e. g. dte múskō Fulátārō nótūwí!* do not attack the Phula!

2) branch, bough: *múskō gésgābē*, the branches of a tree.

3) menses, menstruation, (a euphemistic expression for it).

múskōma, *s.* murderer; *e. g. múskōma dátseban tsédī*, the murderer has committed a homicide.

múskōrdm, *s.* bracelet, a ring worn by women round their wrists.

mútsi, *s.* 1) a kind of millet used as food for men and horses, also called *ngáfēli mútsi*.

2) a red dye, obtained by boiling the plant of the *mútsi*-millet: *mútsin mārngin*, I dye red.

mútsīma, *s.* a dyer in red.

mútsīram, *s.* or *kúlō mútsīram*, a farm with red millet.

mútsīwa, *a.* red.

N.

nā, *s.* 1) place, room, spot, abode, home: *nā nemēbē bágō*, there was no room for word, *i. e.* nothing could be said; *nā dten*, in this place, *i. e.* here; *nā abānibēn*, at my father's; *nā yiskin*, I make place, give way, *e. g. abá kōa*, *nā sē*, *wu tsémgē tsédirō*, father, make place for me, I will go down to the ground.

2) estate, age: *nā kāmubē tiskin*, to arrive at the age of puberty, used of both sexes, in the case of males in an active, in the case of females in a passive sense. So also *nā kōangābē tiskin*, is used of both sexes in the same manner.

nābgata, *a.* seated, sitting.

nāge, *s.* kernel.

nāgema, *s.* one who cracks shell-fruit and sells the kernels.

nāgeskin, *v.* (*ši nātsegin*) I overtake, come to, arrive at, *c.* Dat. and Acc.; *e. g. bēlānīrō* or *bēlānīga nāgeskī*, I arrived at

my town; *sóbāni wūrō* and *wúga násegī*, my friend has overtaken me.

naia or *nāya*, *s.* 1) side, *e. g.* *naia tilon ganāné!* put it a side!
naia dul, the right side; *naia wóbi*, the left side.

2) part, portion, fraction; *e. g.* *wu nāyarō réngin*, I divide into parts.

nainaingin, *v.* I gnaw.

nālīa or *nemnālīa*, *s.* slavery (used only of men, — comp. *kālīa*); *e. g.* *nālīayē šiga tsebándī*, he has fallen into slavery.

nām, *s.* decency, propriety, politeness; also *nām dīniābē*, *id.*

nāmase, *s.* urine: *wu nāmase dískin*, I make water (— comp. *dígam*.)

nāmbē, *s.* freedom, liberty.

namgáta, *a.* broken in two.

námgin, or *námgin*, *v.* (*ši námštšin*) I break in two; *e. g.* *wu káni námgin*, I break my stick.

Conj. III. to break, *intr.*; *e. g.* *ngáfōni námtī*, my back is broken.

námgin, *v.* (*ši náptšin* and sometimes *námštšin*) I sit down, sit, wait.

2) to be introduced, to begin, to arise: *yímtēma šēda nábgonō*, on that day the (custom of) bearing witness was introduced.

Conj. II., *c. D.*, I sit down to or with one, in the capacity of a servant, I am subject to; *e. g.* *bélātē Šuārō nábgēda*, that town was subject to the Shuas.

námgin, *v.* I mark; *e. g.* *wu agōtē kēlīmin námgin*, I mark this thing with a coal.

nāmma, or *nāmwa*, *a.* decent, proper, polite, well-behaved.

namwúra, *s.* greatness, magnitude, size, *i. q.* *nemkúra*.

nanāmīram, *s.* the refuse in melting butter.

nándeskin, *v.* I bite (said of men, horses, camels, asses, dogs, and insects); *e. g.* *gulóndōni kēriyē tšenándī*, the dog has bitten my finger.

nándi, *pron.* ye, you.

nándō, *s.* the act of biting, bit.

nándōma, *s.* one in the habit of biting.

naŋga, *postpos.*, on account of, because of, for the sake of,
— see Gram. § 306, 3.

nápte, *n. a.* of *námgin*: 1) the act of sitting down.

2) way, manner, habit.

nárgē, *s.* 1) streak, a line of colour, a long stripe.

2) a crack, a chink.

nárgēwa, *a.* 1) streaked, striped; *e. g.* *ngérī nárgēwa*, a striped gazelle.

2) cracked, *e. g.* *ngé nárgēwa*, a cracked pot.

nārtšino, *s.* the office of an *ārtšinōma*.

nasárŋgin, *v.* I make happy, I benefit, prosper, *c. Ac.*

Conj. III., *ndsartéskin*, I am fortunate, lucky, I gain, win, am successful.

nasártema, *s.* benefactor.

nasása, *s.* excrements of men and monkeys.

nášā, *s.* (*i. q.* *naía*), side; *e. g.* *nášā dul*, right side; *nášā wóbi*, left side; *nášā tilon*, on one side, aside.

nášin, *s.* (*i. q.* *kennášin*), dream.

nášingín, *v.* (*ši nášintšin*) I dream. — Conj. II. I dream of; *e. g.* *wu abánirō našíngeskī*, I dreamt of my father.

nāten or *nāteman*, *ad.* there, then; on the spot, immediately:
nāten fúgun, henceforth, henceforward, in future.

nātsal, *s.* the office of a *kátsalla*.

nāteskin, *v.* I plant.

nātō, *n. a.* of *nāteskin*, the act of planting, plantation.

nāya, see *naía*.

nayáŋgin, *v.* (*comp. naía*) I go on one side, I go out of the way for any one. (*c. Dat.*)

námgin, see *námgin*.

nándelī, *s.* jealousy.

nándelīwa, *a.* jealous.

nāngalī, see *neŋgalī*.

nda, *pron.* which? what?

nda, *adv.* where? *nda bēlānēm*, where is thy home? *abānēm nda?* where is thy father?

nda, conj. then, pray (Germ. doch.)

ndágū, pron. how much? how many.

ndálimī, s. a lizard: *ndálimī gábargā*, or *ndálimī gabargámi*, a very large kind of Lizards, with a red head.

ndálimī tšólolótómī, a kind of striped lizards.

ndálimī sérdifū, a kind of huge speckled lizards.

ndálimī hásefan, a kind of grey, short, but very thick, lizards, living in forests.

ndálimī kólolókámpū, a small kind of lizards, living in the houses, and supposed to be blind.

ndálngin, v. I steal.

ndáltema, s. or *kām 'dáltema*, or *bárbū ndáltema*, a thief, a robber.

ndará, or *ndáran* or *ndán*, adv. where? whence?

ndárārō, or *ndārō*, adv. whither? where?

ndárāson, or *ndárāsō*, adv. every where, any where.

ndásō, pron. who? which? what sort?

ndásōyāye, pron. any one, any.

ndébū, s. a knot: *wu ndébū ndémgin*, I make a knot; *ndébū wu'ngin*, I open a knot.

ndémgin, v. (*ši ndéptšin*) 1) I tie (used only with *ndébū*.)

2) I cause a person to be immovably fixed to any spot, by means of witchcraft.

ndépterám, s. place for tying any thing.

ndú, pron. who? which? e. g. *áte ndú?* who is it?

ndúma, pron. some one, some body, any one: *ndúma bágō*, there is no one.

ndútōma, s. (from *dútéskin*) tailor.

ndūtomá'ngin, v. I become a tailor.

ndúyāye or *ndúyē*, pron. any one, any.

négeskin or *nyégeskin*, v. I mind, attend to, keep; e. g. *súni*

péntse tšenégin, a swain tends his cows; *kámū tátántse*

tšenégin, a woman attends to her child.

neigam, s. (from *keigam*), the office of a General in Chief or Minister of war.

neigámgin, v. I become a General in Chief.

nemé, s. word, speech, narration, narrative.

nemégata, *a.* spoken, told.

neméngin, *v.* I speak, talk, tell, narrate.

nem or *ngim*, *s.* house, building: *nem tsairōram*, a house belonging to one or more unmarried youth; *nem kálunbē*, a house or hut of grass; *nem téngin*, I build a house.
— See also: *ngúšī* and *bóngō*, and compare Captain Denham's Travels, p. 323.

némbě, *s.* (sometimes merely: *bē*) the dry season.

némběram, *s.* freedom, liberty.

nembígēlā, *s.* harvest-time, harvest.

némdoi, *s.* swiftness, speed, quickness.

némgā, *s.* health, soundness, life.

nemgandā, *s.* 1) littleness, smallness; *e. g.* *agôte rágesgani nemganántsurō*, I do not like the thing on account of its smallness.

2) childhood, infancy, youth: *nyúa kóanganyúa nemganándon sóbā díwī*, thou and my husband have been friends from your youth upwards.

némgata, *a.* silent, discreet, quiet.

némgin, *v.* (*ši nēmtsīn*) I am silent, quiet, hold my peace.

Conj. IV., I silence, quiet.

nemkábeṣe, *s.* softness, tenderness, smoothness.

nemkábugū, *s.* shortness, littleness, smallness.

nemkámbē, *s.* freedom, liberty; *e. g.* *nemkámbē níró ntšískī*, I have given thee liberty, have made thee free.

nemkárgē kībū, *s.* courage, intrepidity (comp. the Germ. *Herzhaftigkeit*); *e. g.* *nemkárgē kībū gōné!* take courage.

némgudī, *s.* poverty; *e. g.* *ši némgudirō wóltšī*, he has become poor.

nemkétsī, *s.* sweetness, pleasantness, happiness, affectionateness, tenderness; *e. g.* *nemkétsī kóāwa kāmūntsuabē ngubū*, the affectionateness of a husband and his wife is great.

nemkérđī, *s.* heathenism.

nemkībū, *s.* hardness: *nemkībū kárgibē*, courage, intrepidity.

nemkúra, *s.* greatness, magnitude, size.

nēmnām, *s.* decency, propriety, manners.

nemnāmū, s. 1) womanhood.

2) a female disease connected with menstruation.

nemsóbā, s. friendship: *nemsóbā dískin*, I cultivate or exercise friendship; e. g. *wúa abānemwa nemsóbā ngúburō dīyē*, lit. I and thy father have made friendship a long time, i. e. were old friends.

nemtsānī, s. adultery; e. g. *sāndi nemtsānī tsádī*, they have committed adultery.

nemtsárma, s. the office of a *tsárma*.

némtsou, s. heat, pain, wrath, anger.

néndelī, s. jealousy: *néndelī dískin*, I am jealous; *sóbāni kāmūntsurō néndelī tsédin*, my friend is jealous of his wife.

néndelīngin, v. I am jealous, apprehensive of rivalry; e. g. *ši kāmūntsurō néndelīgonō*, he was jealous of his wife.

néntšī, s. slavery; e. g. *wu néntšīlan*, I am in slavery.

néngadi, s. 1) the yard behind the house, opposed to *bálbal*.

2) yard, court, enclosure in general.

néngalī, and sometimes *nāngalī*, s. rainy season.

néskin, v. I say, suppose, believe. — comp. *ngin*.

nétšī, s. (i. q. *kétšī*), sweetness.

nī, pron. thou.

nibā, s. camwood, a red dye-wood.

nibāma, s. dealer in camwood.

nīgā, s. marriage, matrimony: *wu nīgā dískin*, I marry, i. e. perform the marriage-ceremony, or give in marriage, or enter into marriage; e. g. *mālam tátānyūa pérōntsúabē nīgā tsédī*, or: *mālam tátānyūa pérōntsúarō nīgā tsédī*, the priest married my son and his daughter; *bālī mínwa abāni karāminírō nīgā tsídō*, next year my father will give my sister in marriage; *yayānyūa sóbānyūa kū nīgā tsádī*, my sister and my friend were married to-day.

nigāgata, a. married.

nīgāma, s. one who performs the marriage-ceremony.

nigāngin, v. I marry either a virgin or a woman who has been married before; e. g. *wu karāmintse nigātsasganī*, I shall not marry his sister. (see *larsāngin*).

nigáwa, *a.* married, having a husband or a wife.

nógana, *s.* (from *kógana*), the profession or occupation of a soldier.

nōgáta, *a.* known, public, notorious.

nóngin, *v.* 1) I know, *c. Ac.*; *e. g. wu abáñem nóngī*, I know thy father.

2) I obey, recognise as an authority, *c. D.*; *e. g. wu abánirō nóngī*, I obey my father.

Conj. IV., I cause to know, acquaint, introduce; *e. g. sóbāniyē wúga meirō setenógī*, my friend introduced me to the king.

nóngū, *s.* shame, respect, reverence; *e. g. wu nírō ágō nóngubē dískin*, I do thee honour, respect thee; *nóngūntse bágō*, he has no shame, is shameless, impudent; *nóngū-bágō*, impudence, impertinence, *e. g. ši nóngū-bágō gótšin*, he is impudent; *nóngurō yākéskin*, I put to shame.

nóngūa, *a.* shameful, disgraceful, ignominious; *e. g. wúrō nóngūa*, it is disgraceful for me.

nóngūgata, *a.* being considered as disgraceful, ignominious.

nóngūma, *s.* one who is shy, bashful, shamefaced, modest.

nóngūngin, *v.*, *c. Ac. and Dat.*, I am ashamed; *e. g. wu nīgā nóngūngī*, I am ashamed of thee; *wu šígā nóngūngana*, I am ashamed of him; *áte wúrō nóngūngemí*, be not ashamed of me! *Conj. IV.*, *c. Ac.*, I put to shame.

nóte, *n. a.* the act of knowing, knowledge.

nótema, *s.* a learned man, one who knows a great deal.

nóteskin, *v.* I send, used with regard to any thing that may be sent (*comp. tsebángin*): *kámmō múskō nóteskin*, I attack any one.

nótō, *s.* message; *e. g. nótōni yáte abánirō!* carry my message to my father!

nótōma, *s.* one who sends a message.

ntsáfon, or *ntsáfēn*; *a.* similar, like.

ntsáfon, or *ntsáfēn*, *s.* likeness, image, picture.

ntsákkarei, *n. a.* of *yakkáraskin*, the act of teaching.

ntsákkareíma, *s.* teacher.

ntsánganga, *n. a.* of *yangángaskin*, the act of mocking: mockery.

ntsāṅgaṅdāma, *s.* a mocker.

ntsārbui, *s.* (also: *ntsārbui kālēmbē*) pain in the bowels, gripes.
ntsārdugō and *kentsārdugō*, *n. a.* of *yārdūgeskin*, the act of accompanying.

ntsārdugōma, *s.* one who accompanies, a companion.

ntsārū and *kentsārū*, *n. a.* of *yārūgeskin*, the act of redeeming: redemption, liberation.

ntsārūma, *s.* redeemer, liberator.

ntsāsāmō, *s.* yawning: *ntsāsāmō yākéskin*, I yawn.

ntsātō or *kentsātō*, *n. a.* of *yāskin*, the act of carrying.

ntsātōma, *s.* carrier.

ntsāsarei, *s.* cough; *e. g.* *ntsāsarei yākéskin*, or *yasarāskin*, I cough; *ntsāsarei sétei*, I have a cough.

ntsāsareima, *s.* one who has a cough, especially a severe one.

ntsātsarei, *n. a.* of *yētserāskin*, the act of believing, faith.

ntsatsareima, *s.* believer.

ntsekēliō, *n. a.* of *yikēliskin*, the act of teaching.

ntsekēliōma, *s.* teacher.

ntsérgei, *n. a.* of *yirgāskin*, the act of adding: addition, increase.

ntsōṅgin, *v.* (*ši ntsōktšin*) I open the skin with a needle or some other sharp instrument in search of a thorn, or the like.

ntsónmāram, *s.* hip-bone.

ntsukkūrō, *n. a.* of *yukkūruskin*, fall, setting: *ntsukkūrō kēṅgalbē*, sunset.

ntsūmbulō, *s.* state of being full, fulness.

ntsūṅgin, *v.* (*ši ntsūntšin*) I beg, supplicate, solicit.

ntsūntsungin, *v.* (*ši ntsūntsuntšin*) I suck; *e. g.* *tātāte tēgam yāntsibēga ntsūntsuntsenī*, this child does not suck its mother's breasts.

ntsūntsunte, *n. a.* the act of sucking.

ntsūntsuntēma, *s.* a suckling.

ntsūntuma, *s.* a beggar.

ntsūrō or *kentsūrō*, *n. a.* of *yūrūskin*, the act of falling: fall.

ntsūtī, *s.* the beard on the chin.

ntsūtīwa, *a.* having a chin-beard, bearded.

- ntšětsō* or *kěntsětsō*, *n. a.* of *yětséskin*, the act of killing: a murder.
ntšětsōma, *s.* a murderer.
ntšífō, *n. a.* the act of buying: purchase.
ntšífōma, *s.* or *kām 'tšífōma*, a buyer.
ntšilau, *s.* snare, gin, noose: *ntšilau tūngin*, I lay a snare.
ntširgimé, *s.* copper: *kulum ntširgimébē*, a copper-ring.
ntširī, *s.* a nicely tanned and coloured sheep-skin or goat-skin.
ntširīma, *s.* one who works in coloured leather.
ntširīngin, *v.* (*ši ntširittšin*) to spit out with some force.
ntširōmi, *s.* elbow.
ntšitā, *s.* pepper.
ntšitāma, *s.* a trader or dealer in pepper.
ntšitārām, *s.* place where pepper is grown.
ntšitāwa, *a.* containing pepper.
ntšó or *kěntsō*, *n. a.* of *yiskin*, the act of giving: gift, donation, grant.
ntšólīngin, *v.* (*i. q. kěrtsaingin*) to sit down on the ground, like a lion or a dog.
ntšōma, or *kěntsōma*, *s.* a giver.
ntšúgō, *s.* rumination; *e. g. ntšúgō pébē*, the rumination of a cow.
ntšugōngin, *v.* to ruminate, to chew the cud.
ntšúgōwa, *a.* ruminant: *tšāgen tšúgōwa*, a ruminating animal.
ntšúrōma, *s.* a hole dug in the ground (*i. e.* sand), from two to three feet deep, for the purpose of tying horses. This is effected in the following manner: The horse's rope is tied round three or six thin, short sticks: these being laid on the bottom of the hole, and the hole filled up with sand, the horses are fastened so well, that Ali said, "*per dúnōamayē móktsin bāgō*". To tie a horse in such a manner is expressed by: *per tūngin*, or *per ntšúrōman tūngin*.
nūfū, *s.* a kind of small ground-nuts.
nūna, *a.* dead.
nundrīngin, *v.* to snarl, growl (said of lions and buffalo-bulls).
nundrte, *n. a.* the act of snarling, growling.
nundrtema, *s.* one who snarls, growls.
nūskin, *v.* I die.

nusótō, *s.* a foreign country (Germ. die Fremde); *e. g.* *wu nusótorō lén̄gin*, I go to a foreign country.

nusotōngin, *v.* I am or become a stranger.

nyāga, *s.* sweat meat, confectionary, made of flour, melted butter and honey or a certain sweet fruit, called *ālfā*. It is of the size of a large round loaf of bread, and is dried in the sun, after its dough has been kept in a calabash for about two or three days.

nyāgāma, *s.* one who makes sweat bread, a confectioner.

nyēgāta, *a.* mashed, pounded.

nyēgeskin, see *nēgeskin*.

nyēngin, *v.* I mash, pound, pulverize, by rubbing with a stone, I grind: *ši ārgem rūngorō nyētšin*, she grinds flour.

nyēte, *s.* pounding, pulverization.

nyētema, *s.* one who pounds, pulverizes.

nyēteram, *s.* a stone prepared in a peculiar manner for pounding, a grind-stone.

N̄.

ngā, *a.* (see *tser*) 1) well, sound, healthy; *e. g.* *wu ngā gani*, I am not well; *šim 'gā*, a sound, intelligent eye.

2) alive, living, green; *e. g.* *ši nūna gani ši ngāma*, he is not dead, he is living; *gesgā ngā*, a green tree.

3) of a quick understanding, intelligent, clever; *e. g.* *tātāte kágāfu gani, ngā tsér*, this boy is not stupid, but very intelligent.

ngádarma, *s.* reporter, one who officiously tells tales, a tale-bearer.

ngádarngin, *v.* I report, bring up; *e. g.* *ni wūgā ngádarešēmā, šédānem kūtē!* as thou hast reported me, bring thy witness.

Conj. II., I bring up before, report to: *ni wūgā abānemmo ngádareškigem*, thou hast reported me to thy father.

ngádōma, *s.* (from *gādeskin*) a grumbler.

ngáfānā, *s.* 1) shoulder; *e. g.* *ngáfānānēmō ganāgené*, put it upon thy shoulder!

2) wing; *e. g.* *tátāni ngáfanā ngúdobē ndísō kámtšī*, my boy cut both the wings of the bird.

ngáfanāma, *s.* one who is accustomed to carry loads on his shoulders.

ngáfanārām, *s.* or *tsānei ngáfanārām*, a white cloth, worn by great men on their shoulders.

ngáfarei, *s.* tail (*viz.* of cattle, camels, sheep, goats, serpents, fish, beasts, birds): *comp.* *kádui*.

ngáfareiwa, *a.* having a tail, tailed.

ngáfēti, *s.* saddle-cloth.

ngáfēlī, *s.* (by a native of *Dígōa* pronounced *ngābelī*, and erroneously called "beans" in Major Denham's Travels, p. 317) millet, commonly called "kuskus". In Bornu it is chiefly grown in the neighbourhood of the *Tsāde*, and there are the following different kinds: 1) *maságūá* (*Dígōa*: *musōrá*); 2) *būrgu*; 3) *šigēram*; 4) *sāmbul*; 5) *káfuguram* (in *Digoa*: *wólōganá*); 6) *kalakalāno* (in *Digoa*: *kēlī kētsī*); 7) *sábāde*; 8) *kēliram*, 9) *ngáfēlī tsārmā*, a large-grained, brown millet, next to *árgem*, in quality.

ngáfēlīma, *s.* owner and seller of millet.

ngáfēlīrām, *s.* or *kúlō ngáfēlīrām*, a millet-farm.

ngáfēlīwa, *a.* containing millet, being rich in millet.

ngáfō, *s.* 1) the back-part of the body: *ngáfō bēlābē* or *ngáfō pātōbē*, the environs of a town, at some distance from the houses. — *ngáfō mūsķōbē*, *ngáfō šībē*, the upper part of the hand and foot, opposed to *tsūrō mūsķōbē* and *šībē*; — *ngáfō kām̄mō yiskin*, I turn my back on any body; — *ngáfō kām̄bērō gāgeskin*, I go over to any party, *e. g.* *ši ngáfō Fulātabērō gāgī*, he went over to the Phula.

2) the opposite bank, the opposite shore; *e. g.* *ngáfō kómodūgubērō kōgedányā*, when they had crossed to the opposite bank of the river.

ngáfōn, *adv.* behind; *e. g.* *ši ngáfōn gáptsī*, he was left behind.

ngāfōngélngin, *v.* I tie a person's hands on his back; *e. g.* *ši wūgā ngāfōngéleši*, he has bound my hands upon my back; *mūsķōndē ngāfōngéltsa*, they tied our hands on our backs.

ngāfōngin, *v.* I go back, I withdraw.

ngāforō, *adv.* backwards, behind, back.

ngágarā, *s.* trough, watering-trough.

ngágarāma, *s.* the owner of a watering-trough.

ngágarāwa, *a.* provided with a watering-trough.

ngáge, *s.* the bird magpie.

ngágūa, *a.* full of magpies.

ngágō, *n. a.* of *gágeskin*, the act of entering: entrance; *e. g.*

ngágō nembē, the entrance of a house.

ngaidō, *i. q.* *ngeidō*.

ngalei, *s.* a plant of which ropes are made.

ngálgata, *a.* measured

ngálgō, *s.* recovery, improvement.

ngálgō, *a.* (perhaps derived from: *ngalāgō*) now used as comparative of "well," when referring to health: better, improved in health.

ngalgōngin, *v.* I am better, I recover, improve.

ngáliō, *s.* an iron hand-bill, about two and a half feet long, sharp like a razor, and used by the Bornu Infantry to be thrown at a retreating enemy. There is a representation of one in the Appendix to Major Denham's Travels, Fig. 3.

ngálē, *s.* a rough grass-mat used to line the holes or pits in which the Bornuese keep their millet, instead of in granaries.

ngálle, or *ngáltē*, *ad.* ever, at any time; *e. g.* *wu šigā ngálle rúsganí*, I have never seen him; *nī ngállēma agótegei pá-nemba?* didst thou ever hear such a thing? *wu katambús-kōman ngáltē wúa tátāwa nā tilon lényendé*, since I was born I never walked with a boy in one place.

ngállēma, *s.* maker of rough grass-mats.

ngálngin, *v.* I measure.

ngālō, *s.* bean. The Bornuese have various kinds of beans, as: *ngālō tšigar*, small red beans; *ngālō múskō Fulátā*, another kind of red beans; *ngālō kóyām kúlē*, (in *Dígōa* called: *kūlimi*), a kind of speckled beans; *ngālō káfī*, another kind of speckled beans.

ngáltema, *s.* one who is in the habit of measuring.

ngálterám, *s.* a measure: *tsáka ngálterám*, a calabash of two spans and the two upper joints of the middle finger in circumference, used in measuring grain; *dáram galterám*, another dry measure, equal to four *tsáka*.

ngámā-šim, *s.* the eye-lashes and the hair of the eyebrow.

ngámaram, *s.* a water-demon, living in wells, cisterns, pools, lakes, rivers, supposed to be in shape like a white man. These demons often catch people who fetch water, after night has set in. If a male demon catches a man, he kills him at once, if a woman, he keeps her for a time (a month or a year) and then lets her go again; if a female demon, she kills the women and keeps the men alive.

ngámdē, *a.* 1) dry; *e. g.* *tsáneini ngámdē*, my clothes are dry.

2) lean, meager, thin (used only of living beings and plants, not *e. g.* of meat).

ngámbō and *keṅgámbō*, *n. a.* of *gámbuskin*: the act of scratching.

ngamdēngin, *v.* 1) I dry, become dry.

2) I grow thin, lean.

ngámgin, *v.* (*ši ngámtšin*) 1) I dry, become dry.

2) I become thin, lean.

Conj. iv., I dry, cause to dry; *e. g.* *kāmū tsáneintse tsete-ngámgin*, the woman dries her clothes.

ngampátū, *s.* cat, *viz.* a black one: *ngampátū ndúrwai*, a white, grey or speckled cat, which are never domesticated, but live wild in the woods. *ngampátū káragābē*, *i. q.* *dzá-dzirma*, leopard.

ngampátūa, *a.* being provided with cats.

ngándō or *keṅgándō*, *n. a.* of *gándeskin*: the act of licking.

ngándōma or *keṅgándōma*, *s.* one who licks, a lick.

ngángin, *v.* (*ši ngántšin*) I milk; *e. g.* *wu pē ngángin*, I milk a cow; *wu keám ngángin*, or *wu ngánte ngángin*, I milk.

ngántem, *s.* 1) paramour, a male or female, living in a state of adultery.

2) adultery, *e. g.* *sándi ngántem tsádī*, they committed adultery.

ngantémgín, *v.* I have or keep a paramour.

ngantéma, *s.* one whose business it is to milk.

ngánterám, *s.* or *kímō ngánterám*, the calabash used in milking.

ngántsi, *s.* 1) chest, breast: *wu ngántšini bētiwa*, I am tattooed (lit. razored) on my chest.

2) breast, udder: *ngántsi kāmubē*, a woman's breast; *ngántsi pēbe*, the udder of a cow.

3) front (*i. q. fūgū*): *kábin abándeyē ngántšindēn*, *kábin yāndébē ngántšindēn*, *ágō tšidiyenna nōnyendé*, with the corpse of our father before us, and with the corpse of our mother before us, we did not know what to do.

4) fathom (*i. e.* the measure from hand to hand, when the arms are stretched out): *wūrō tsánei ngántsi ndí šē*, give me two fathoms of cloth.

5) the track of serpents and snails: *wu ngántsi kádibē rúskī*, I have seen the track of a serpent.

ngántšīwa, or *ngántšūa*, *a.* having breasts, having an udder, especially of a large size.

ngángala, *a.* speckled.

ngáran, *s.* a species of wild cattle, with large ears, and two straight horns. They are much dreaded by the natives.

ngáranma, *s.* one who hunts wild cattle.

ngáranwa, *a.* full of wild cattle.

ngárgē, *s.* dung of camels, sheep, and goats; comp. *šingē*.

ngárgūa, *a.* full of dung.

ngáři, *s.* 1) fiction, invention, fabrication.

2) jest, joke.

ngárīma, *s.* deceiver, jester, joker, one who tells stories to entertain people.

ngárīngín, *v.* I deceive, disappoint, make a fool of one, fool, jest, joke.

ngárīwa, *a.* jocose, jocular, jesting.

ngárīngín, *v.* I belch.

ngárītema, *s.* one who belches.

ngásagei, *s.* a species of wild cattle, a little smaller than the *ngáran*.

ngāsō, 1) all; *e. g.* ām 'gāsō, all the people.

2) whole; *e. g.* Fulātā tsédīni ngāsō tartsā dātsi, the Phula have completely desolated my whole land.

ngāšō, *s.* stork. It is a bird of passage in Bornu, arriving at the commencement of the hot season, *viz.* in March or April, spending the rainy season there, and leaving again in the beginning of the cold season, *viz.* in October.

ngātšigā, *s.* a cover, especially the cover of a pot or caldron: ngātšigā kālābē, the skull.

ngāwa, or ngoṽa, *s.* shield, made of the hide of wild cows (ngāran) or alligators. — ngāwa-pātē, a camp for common soldiers.

ngāwā, or ngoṽā, *s.* wrestling: ngāwā mólŋin, I wrestle.

ngāwa, *a.* (*i. q.* ngā), well, alive.

ngāwāma, *s.* trader in shields.

ngāwāma, *s.* wrestler.

ngāwāwa, *a.* having a shield, provided with shields.

ngāwāwa, *a.* devoted to wrestling, marked by wrestling; *e. g.* yim 'gāwāwa, a day on which a wrestling match takes place.

ngāla, *a.* 1) fine, beautiful.

2) good, excellent.

ngālāŋin, *v.* 1) I become beautiful, good, pleasing: *wu nīrō ngālāŋin*, I please thee.

2) to be an omen for good; *e. g.* kēmbal kau tsātanāté ngālātsonōbá? will this eclipse of the sun be a token for good?

ngālārō or ngālā, *adv.* fine, beautifully, well, pleasingly, pleasantly.

ngālārō, or ngālārō, *s.* a ram, a male sheep.

ngālārōa, *a.* provided with a ram, full of rams.

ngālārōma, *s.* the owner of a ram.

ngālī, or ngelī, *s.* year (*i. q.* kērfū and sāga.)

ngālīwa, *a.* aged.

ngārī, or ngērī, *s.* (*i. q.* kārī kārāgābē), a sort of chamois-goat, wild goats, with twisted horns.

ngārīma, *s.* a hunter of chamois-goats.

ngé, *s.* pot.

ngei, *ad.* (probably from *ngadi*), so, thus, in such a manner.

ngeidō, or *ngaidō*, *s.* jaw.

ngeirō, *ad.* so, thus: *ngeirō dé*, do it thus!

ngeiya or *ngaiya*, *s.* 1) sherd: *ngeiya ngébē*, potsherd.

2) the weight affixed to spindles in spinning; also *ngeiya perīrām*, *id.*

ngéma, *s.* potter: *kālgun 'gébē*, potter's earth.

ngēsēngin, *v.* (*ši ngēsšin*) *i. q.* *sēbgeskin*, I forget.

ngēs-gata, *a.* forgetful.

ngéwa, *a.* having a pot or pots.

ngébalārām, *s.* saddle-bag.

ngédē, *s.* a bundle of thorns or sharpened sticks tied over the mouth of a calf to prevent it from sucking beyond the time, as it pricks its mother, when it comes near the udder. — *ngédē kēlēngin*, or *tāndeskin* = *ngédē dīskin*.

ngēlī, see *ngalī*.

ngenī, *s.* orphan, *i. e.* a child without a father or without parents: *ngenī tāta*, an orphan-child; *ngenī kēngalī*, an orphan-boy; *ngenī pérō*, an orphan-girl.

ngenīngin, *v.* I become an orphan.

ngenīrām, *s.* alms given to an orphan.

ngēpal, *s.* egg; *e. g.* *ngēpal kūguibē*, fowl-egg; *kūgui ngēpal kāltsin*, the fowl hatches eggs.

ngerbū šīši, *s.* a species of eagle, a little smaller than the *kōge*.

ngérem, *s.* a gallop, a race: *per-ngérem*, or *ngérem pérbē*, horse-race, *e. g.* *wu per-ngéremmō lēnganī*, I did not go to the horse-race. *kaligimō-ngérem* or *ngérem kaligimōbē*, a camel-race.

ngéremgata, *a.* fatigued or exhausted from running.

ngéremgin, *v.* (*ši ngéremtsin*) I run, gallop, race: *wu pérnī ngéremgin*, I gallop my horse; *wu pérnilan ngéremgin*, I gallop with my horse; *bēla ngéremgin*, I take a town by storm.

ngéremma, *s.* racer, one distinguished in racing, (used of men and animals.)

ngéremte, *n. a.* the act of running: a gallop.

ngéremterám or ngéremráam, *s.* a place for running, a race-course.

ngérge, *s.* a leather-bag, used for carrying loads on the head;

ngérge kāmūbē, womb: but with this signification ngérge is considered vulgar, and yā kúra, is used more frequently.

ngérgema, *s.* bag-maker.

ngérgūa, *a.* having a bag, or bags.

ngérī, see ngārī.

ngérīfū, *s.* bastard, a child born by fornication.

ngérma, *s.* or *per* ngérma, a common horse, (*viz.* not a pony.)

ngése, *s.* a cutaneous disease, resembling struma, consisting in protuberances, often of a very large size, on any part of the body. They do not give pain, are common in men, less so in cows, and still less in camels.

ngésūa, *a.* having such cutaneous protuberances.

ngígī, *s.* a pigeon, dove: ngígī málam, a wild pigeon, grey and small, with two black rings round the neck; ngígī gātū, a large wild pigeon; ngígī búllam, a white wild pigeon; ngígī kátáfar, the common house-pigeon.

ngíkī, *s.* a cricket: ngíkī tš́rin, the cricket squeaks, or chirps.

ngin, *v.* (*i. q.* neškin) 1) I say: ngō tágarda nígānémbē, tse, here is thy marriage-certificate, said he.

2) I think, suppose, believe: kúlōlan kām bágō tsa, they thought there was nobody on the farm; dā pándeskī tse, he thought he had got meat.

3) construed with a *Dat.*: I call, *e. g.* širō kerdī gam, thou callest him a heathen.

4) I wish, want, intend, am just about: mína tš́gányā, pé-rōga báktsin gonō, when the lion had risen, he wanted to strike the girl; léneskē, kómbū mángin 'gē, I went and intended to seek food.

ngím, *s.* (*i. q.* nem) house.

ngō, *ad.* behold, here.

ngóardi, *s.* ox, *viz.* one which was castrated when quite young, and thus differs from a kaníamō, which was castrated when older.

ngógī, *s.* sour milk, after the cream is taken off; — comp. *kéndermū*.

ngógulō, *s.* the gullet, the canal which conveys food from the mouth into the stomach.

ngólō, *s.* 1) seat, *viz.* that part of the human body on which one sits.

2) back, back-part, hind-part, loins: *ngólō liferābē*, the thick part behind the eye of a needle.

ngólolī, *s.* the plant which bears beans; also *kālū ngólolī*, *id.*

ngólōlīrām, *s.* a field planted with beans.

ngólōrām, *s.* strings of beads, worn by girls and young women under their clothes around their waist. These waist-rings are worn as commonly by Negro females as finger-rings or ear-rings by Europeans.

ngórdon, *s.* hamstring, the tendon of the ham.

ngótkēm, *s.* (also *ngóatkēm*) the hill of that species of teremites, which are called *kānām gālgalma*.

ngubū, *a.* much, many.

ngubūngin, *v.* to be or become many; only used in *pl.* *e. g.* *nāndi ngubūnuwī*, ye become numerous. — Conj. IV. I multiply, make many.

ngūburō, *ad.* much, a long time; *e. g.* *sōbāni ngūburō bānāsegī*, my friend helped me much; *mei ngūburō degá!* long live the king!

ngúdei, *s.* a wooden hook, sharpened like a knife, and used in hunting and sometimes even in war.

ngúdeima, *s.* one who makes or uses such hooks.

ngúdi, *a.* poor, wretched, miserable, destitute.

ngúdi, *s.* a wretch.

ngúdi, *s.* 1) poverty, wretchedness, misery, destitution.

2) the disease of the guinea-worm, and also the guinea-worm itself. It bears this name, because the disease always reappears at the commencement of the rains, thus preventing the diseased from attending to their farms and consequently reducing them to poverty. — *ngúdi pīngin*, I take out the guinea-worm.

- ngudtngin*, v. I become poor, destitute. — Conj. iv. I make poor, impoverish.
- ngūdō*, s. bird.
- ngūdōa*, a. having birds, full of birds.
- ngūdōma*, s. birdman, birdcatcher.
- ngūdū*, s. thirst: *wūgā ngūdūyē sētei*, I feel thirst, am thirsty.
- ngūdūa*, a. having thirst, thirsty.
- ngūgāta*, a. bowed down, bent.
- ngum*, s. forehead.
- ngumma*, a. having a large, prominent forehead.
- ngūmdē*, s. handle (*viz.* of a hoe).
- ngūmdēma*, s. one who makes handles of hoes.
- ngūmdēwa*, a. provided with a handle.
- ngūmī*, s. chin.
- ngūmīwa*, a. having a chin, especially a large one.
- ngūmorī*, s. festival; *e. g. ngūmorī laiābē*, the Easter-festival.
- ngūngin*, v. I bow down, *intr.*; *e. g. wu širō ngūngī*, I bowed down before him, made a bow to him.
- ngūr*, s. the stone of fruits: *ngūr kálngin*, I break a stone; *ngūr kēnderbē*, the cotton-capsule before it opens. After opening it is called *kalgūtan*.
- ngūrā*, s. a wild plant, whose root, similar in appearance to ginger, but of a different and disagreeable taste, is often eaten in time of famine: *kānā ngūrārdm*, the famine of 1792, in which this root was resorted to as a means of sustenance.
- ngūrdegī*, a. lame.
- ngūrdegī*, s. a lame person.
- ngūrfū šišī*, or *ngūrbū šišī*, s. a sort of hawk or vulture. Ali Eisami calls it a "small eagle".
- ngūrgulē*, s. the head of the wind-pipe.
- ngurnō*, s. favour, kindness, blessing; *e. g. ngurnō allābēn wu gālifūgōškō*, by the blessing of God I have become rich.
- ngurnōgāta*, a. favoured, assisted.

ngúrnōngin, v. I favour, assist, help, cause to prosper; e. g.

abáni wúgā ngúrnōšī, my father has favoured me.

ngúrnōtē, n. a. the act of favouring, helping.

ngúrnōtēma, s. assistant, helper.

ngúrō, s. home, town, i. q. bēla.

ngúrōma, s. headman or magistrate of a town or village.

ngúrōmāši, s. a neighbouring town (i. q. bēlamāši): bēla ngúro-

māširō lēngin, I go to a neighbouring town.

ngúrungurum, s. knee.

ngúrungurumgin, v. I kneel.

ngúrungurumtē, s. the act of kneeling.

ngúrutū, s. hippopotamus, (also called kamāun 'kībē, i. e. water-elephant.) The Bornuese say, ngúrtū kamāwungā dā tsógō tilon kótsēna, kamāwun gúrtūga šilā tsógō tilon kótsēna, i. e. a hippopotamus exceeds an elephant by one basket of flesh, and an elephant exceeds a hippopotamus by one basket of bones.

ngúšī, s. a hut, hovel, as used in farms, consisting merely of what would be the thatch in a regular house.

nkí, s. water; e. g. nkí tšim, bitter i. e. salt-water; nkí kálam, fresh or sweet water.

nkíma, s. (also kir nkíma) a female slave whilst selling water on the market, a privilege which masters frequently allow their slaves.

nkíram, s. or nā nkíram, place where water is fetched, watering-place; ngé nkíram, water-pot.

nkíwa, a. watery; e. g. káfar nkíwa, a watery grave.

O.

ótsimadaláyer, s. (i. q. wótsimadaláyer) the seventh lunar month of the year.

ótsimadalóual, s. (i. q. wótsimadalóual) the sixth lunar month of the year.

P.

pā, s. house, home. This word denotes the house and the whole premises belonging to it, which are generally surrounded by a fence. — *gēsḡā kúra tilō tsúrō pānēmbēn 'bētši*, there is a large tree in the middle of thy home.

pādḡeskin, v. 1) I wander, go astray, have lost my way; e. g. *tātāntse káragān pátseḡena*, her child is going astray in the wood.

2) to be lost; e. g. *kitábūni pátseḡi*, my book is lost, I have lost my book.

3) I perish, die. In this sense it is chiefly used in speaking of the death of respectable people.

Conj. IV.: 1) I cause to be lost, I lose, waste.

2) I destroy, kill, carry off; e. g. *ām wúra ngāsō bámba tse-pátkō*, the plague carried off all the great men.

pāḡáta, a. awakened, awake, waking.

palḡáta, a. changed: *pē palḡáta*, a cow with calf; *kāmū palḡáta*, a woman with child, a pregnant woman.

pālḡata, a. split.

pālŋin, v. 1) I change; e. g. *wu kálugūni pālŋi*, I have changed my shirt.

2) I obtain by a change, or by exchange, by barter (Germ. eintauschen); e. g. *mei keḡamma bēlin páltši*, the king made a change to get a new Commander.

Conj. II., I exchange, e. g. *wu kitábūni kitábūnēmmō pālḡeskin*, I will exchange my book for thine.

Conj. III., I change myself, i. e. my mind or my clothes &c. *kāmū pálti*, a woman has changed, i. e. she has become with child; *pē pálti*, a cow has become with calf.

pālŋin, v. 1) I divide or cut in two, I split; e. g. *wu gēsḡā pālŋin*, I split wood.

2) I marry for the first time; e. g. *sóbāni karāmīnīgā páltši*, my friend has married my sister.

Conj. III., I marry, viz. I enter on the married life for the first time.

pándeskin, v. 1) I catch; *e. g. wu ngúdō pándeskī*, I have caught a bird.

2) I hit, reach, catch; *e. g. nānī ganá lagá ngáfon káyē tse-bándō*, the stick hit some little spot on my back.

3) I reach, arrive at; *e. g. dábū káragābē pándeskī*, I reached the middle of the forest.

4) I get, find, obtain, acquire; *e. g. kalló ngubū pándeskī*, I have got much money; *kálānī pándeskī*, I escaped, was saved, delivered. If a woman says so, it generally means: I have safely got over my confinement.

5) to befall, to happen to; *e. g. áfi nígā ntsebándō?* what has happened to thee?

pāngáta, a. heard, understood, obeyed.

pāngin, v. (*ši pāntšin*) 1) I hear; *e. g. kām móga pāntšin bágō*, a deaf person does not hear.

2) I understand; *e. g. wu mána gúllemmátē pāngani*, I did not understand what thou saidst.

3) I agree to, obey, yield; *e. g. ši abāntsibē pāntšin bágō*, he does not obey his father; *kásūa kárgun pāntšin bágō*, the sickness does not yield to medicine.

4) I mind, attend to, care for; *e. g. nī yóinnēmī yāye, yókte pāntsei bágō*, even if thou drive them, they never mind driving.

5) I feel; *e. g. ši séren pāntšin*, he feels pain.

6) I smell; *e. g. wu keínō kábinbē pāngī*, I smelt the stench of a corpse.

pāngin, v. (*ši pātšin*) I awake, *intr.*; *e. g. gúbōgem kokóreō kēa-kényā, wu págoskō*, I awoke when the cock had crowed.

Conj. IV. I wake, awake, waken, *trans.*; *e. g. bālī sébā kokóreō burgóben wīgā sétepāgé!* awaken me to-morrow morning at the first cock-crowing.

pārgatē, s. midst, middle (*i. q. kátē*. — comp. also *fárnigin*.)

pārgatēn, ad. between, in the midst of.

pārī, see: *fārī*.

pārmū, s. (*i. q. ngeídō*) jaw-bone, cheek, face.

párnigin, see *fárnigin*.

pátag, *s.* a kind of gruel, rather more solid than *bélem*: *pátag kárin̄gin*, I prepare such gruel; *pátag gándeskin*, I lick it, the mode of eating it being to take it with the fingers and lick it off.

pátelei, see *fátelei*.

pátkē, *s.* goods, merchandise.

pátkēma, *s.* merchant, trader: *kúlī pátkēma*, a certain insect, so called from the industry with which it carries all sorts of things together and hoards them up in its abode in the ground.

patkēmāngin, *v.* I become a merchant.

pátō, *s.* home, house: *pátō rāmābē**), heaven; *pátō ségdibē* (never *nēm ségdibē*) a temporary home or house, made for travellers or strangers. *Pátō* and *nēm* differ from each other thus, that the former implies the whole enclosure or premises, including kitchen, houses for the women, yard &c., whereas the latter signifies a single building.

pátōma, *s.* 1) the owner or master of a house, a landlord, *i. q.* *kómā pátōma*. — *kāmū pátōma*, landlady.

2) husband, wife. This appellation is generally used by married people in addressing one another, in preference to the proper name.

patsárgata, *a.* interpreted, explained, expounded.

patsárin̄gin, *v.* I interpret, explain, expound.

patsárte, *n. a.* the act of interpreting: interpretation, explanation.

patsártema, *s.* Interpreter, expositor, commentator.

pē, *s.* cattle: *pē kāmū*, a cow; *pē kōángā*, a bull. There are three kinds of cattle in Bornu, all provided with a hump, and, when castrated, all of them used as *kaníamō láptē-rám*, or oxen of burden. The smallest kind is called *madará* or *pē madará*, and has small horns like our common cattle. The next in size is called *pē kúrī*, or simply *kúrī*, and has short, but very thick horns. This kind gets extremely plump and bulky, and the cows give a great

*) Is this, perhaps, the original Kanuri name for "God" which is now generally superseded by the Arabic Alla?

quantity of milk. The third kind is called *abōri* or *pē abōri*: they have very long horns, as long as a man's arm, and grow higher than the *kūrī*, but not so big.

pēlī, *s.* jaw, jaw-bone, cheek.

pépēgata, *a.* untied, loosed, open.

pépēngin, *v.* I untie, unloose, open, especially a bale of cloth.

Conj. II. I put round, wind round; *e. g.* *wu nemnīrō kātšim pépēgeskin*, I cover my house all over with grass.

Conj. III., to unroll itself, said of a serpent.

pépetō, *s.* wing-feather, quill, wing.

pépetōa, *a.* provided with wings, winged.

pērgata, *a.* spread.

pērngin, *v.* I spread, spread out, not used of things which are spread by scattering (*tārngin*), as grain &c., but of cloth and the like; *e. g.* *ši bātšintse pērtse*, he spreads his mat.

Conj. II., I spread over, upon; *e. g.* *ši bātšintse digallō pērtsege*, he spreads his mat upon the bed.

pērō, *s.* or *pērō tātā*, a girl, a female until she gets married.

pērōma, *s.* a mother of only girls.

pēsēngin, *v.* 1) I flatten, widen, expand; *e. g.* *kāgelma sū pēššin*, the blacksmith expands the iron.

2) I winnow; *e. g.* *wu ārgem péleinyin pēsēngī*, I have winnowed guinea-corn with a fan.

pēsgata, *a.* flattened, flat, winnowed.

pēsterām, *s.* or *pēlei pēsterām*, a fan.

pēste or *pēstā*, *n. a.* the act of flattening, winnowing.

pēlānyē, *s.* drum: *pēlānyē kāreskin*, I beat a drum.

pēlānyēma, *s.* a drummer.

pēlei, *s.* fan. — *pēlei mūskōbē*, *i. q.* *ngáfō mūskōbē*; *pēlei šībē*, *i. q.* *ngáfō šībē*.

pēleima, *s.* maker and vender of fans.

pēleiwa, *a.* provided with a fan, or with fans.

pēlēngin, *v.* I show, point out.

pēr, *s.* horse: *pēr bī*, stone-horse, stallion; *pēr kūrurī*, mare; *pēr kádara*, pony; *pēr ngérma*, a large horse, such as the common European horses; *pēr māgomā*, horses of a

size between a *kádara* and a *ngérma*; *pər mēsēri*, an unbroken horse, a horse lately brought from *Shámbul*, a country where horses are said to live wild in the forests; — *pər bóala* or *bóala bul úgūa*, a horse with four white legs and a white streak on the nose; *pər kēli*, a white horse; *pər kéara*, a black horse; *pər dāgel*, a red or chesunt horse; *pər kúgulē*, a horse with large spots of white, red or black, all over its body; *pər tšúrū*, a reddish horse with reddish eyes; *pər bidī*, a dark grey horse; *pər kalīsarga*, a whitish horse with a black mane, and tail; *pər kéasā*, a bay, or yellow horse; *pər bigilī*, a brown horse; *pər kēli kanāna*, a horse looking almost white, but having brown or red hairs interspersed with the white ones; *ārgalam pərbē*, the ear of a horse.

pérma, *s.* owner of a horse or horses, a horse-soldier; *pərbū*, (*pl.*) horse-soldiers, cavalry.

pérwa, *a.* containing horses, full of horses.

péran, *s.* the leg of cattle, sheep, goats, asses and camels, from the knee downwards (not used of horses or mules.)

pérāgata, *a.* swept.

pérāngin, *v.* I sweep.

pérātē and *pérātā*, *n. a.* the act of sweeping.

pérātēma, *s.* one who sweeps, a sweeper.

pérəmgata, *a.* opened, open.

pérəmgin, *v.* (*ši pérəmtsšin*), I open; *e. g.* *wu lukrán pérəmgī*, I have opened the Koran; *wu tšinnā pérəmgī*, I have opened the gate; *bérī* or *dóngol pérəmgin*, I remove the night-lodge of cattle to a new place; *comp. dóngol*.

Conj. II. and IV., I remove the night-lodge of cattle to a place where it has been before.

Conj. III. 1) to open oneself.

2) to get into disorder and confusion, as *e. g.* an army by a defeat.

pérəmtē or *pérəmtā*, *n. a.* the act of opening.

pérəmtēma, *s.* one who opens: *tšinnā pérəmtēma*, porter.

péresəngin, *v.* (*ši pérəššin*) 1) I escape, run away, get suddenly

out of one's grasp, or out of custody; *e. g.* *ši kúndandamnyin pérešši*, he has escaped from prison.

- 2) I get out of danger by righting again on horseback, when about to fall, or by laying hold of any thing and thus stopping the fall from a height already commenced; *e. g.* *wu pér lan* or *pérnyin péreseṅḡi*, I escaped a fall from the horse; *wu ḡésgālan* or *ḡésgān péreseṅḡi*, I escaped a fall from a tree (*viz.* by laying hold of a bough).

pérestē or *pérestā*, *n. a.* the act of escaping: escape.

pérgāni, *s.* 1) nail of fingers and toes; claw of beasts and birds.

- 2) the track or footsteps of dogs, lions, leopards, hyenas, pigs, and cattle. — comp. *ši* and *kúlōrdm*.

pérī, *s.* the act of spinning: *pérī diskin*, I spin.

pérīgata, *a.* spun.

pérīṅin, *v.* I spin.

pérīte, *n. a.* the act of spinning.

pérītema, *s.* or *kāmū pérītema*, a spinster, a female spinner.

pérīterām, *s.* spindle (*mádzalī pérīterām*, *id.*)

pérte, *s.* the stump of a tree.

pérteḡē, *s.* lying on the belly; *e. g.* *wu pérteḡērō témteskin*, I lie down on my belly.

pértékte, *n. a.* of *pértéṅin*, agony, pains of death.

pértéṅin, *v.* (*ši pertéktšin*), I am agonized, suffer excessive pains before death.

pértéskin, *v.* 1) I cut as with a sickle; *e. g.* *wu kátsim pertéskin teidan*, I cut grass with a sickle.

- 2) I pluck (*e. g.* a bird after being killed), I pull out any thing.

pértō, *n. a.* of *pértéskin*, the act of cutting as with a sickle; the plucking out of feathers.

pértōma, *s.* one who cuts (grass) with a sickle; one who plucks a bird.

pértūa, *a.* full of stumps.

pēsḡa, *s.* face: *pēsḡa ḡéreskin*, I pull a long face, I look sad, displeased.

pēsḡāwa, *a.* 1) having a face.

- 2) meek, mild, not easily vexed or displeased.

pi, pron. from *áfi*, which sec.

pídgata, a. drawn; e. g. *kášagar pídgata*, a drawn sword.

píngin, v. (*ši pittšin*), I draw; e. g. *wu kášagar píngin*, I draw a sword.

píngin, v. 1) I throw away, cast off. Conj. II. I thrust in, put in.

2) I spill; e. g. *nā bū píngata*, a place where blood is spilt.

3) to bring forth or cast young ones (said of cats, lions, leopards and dogs): *kúgui ṅgepal pítsin*, the hen lays eggs.

4) I make free, I liberate, especially connected with “*állā tilórō*,” e. g. *Ēngališiyē andigā állā tilórō písgēda*, the English gave us liberty for God’s sake.

pírī belágāma, or *fírī belágāma*, s. a black bird about as large as a pigeon, and living in holes (hence the name *belágāma*) which it digs into the ground, about one fathom in length, so that boys rarely succeed in taking its nest.

pómpon, s. a trumpet or pipe, made of a stick, six feet long, and an inch and a half in diameter. It can be heard at a distance of about ten miles.

pótē or *pútē*, s. West (whether connected with פֶּתַח?): *pótē-yála*, North-West; *pótē-ānem*, South-West.

potēma, s. one living in, or coming from, the West.

poténgin or *puténgin*, v. I go or travel Westwards.

púrte, s. root (i. q. *tsar*).

R.

ráde, s. lightning (thunder?): *ráde kólótsegī* or *komándē ráde kólótsegī*, the lightning has struck; *ráde kolótsin* it lightens; *ráde gértšin*, it thunders.

rádūa, a. emitting flashes of lightning, accompanied by lightning; e. g. *kārūa rádūa*.

rádzab, or *rátsab*, s. the eighth lunar month of the year, corresponding to our May.

ráfā, s. uncle, viz. a mother’s brother: *ráfā kúra*, a mother’s elder brother; *ráfā ganá*, a mother’s younger brother.

ráfāwa, or *ráfāma*, a. possessed of or having an uncle.

rāgéskin or *ráskin*, v. 1) I like, I love.

2) I will, desire, wish.

Conj. iv. I help one to get, obtain (comp. the Germ. *verlangen* and the E. "to long" with *erlangen*); e. g. *wu kitábūtēga tátānirō yegerágeskī*, I helped my boy to get the book; *ni wūrō agóte segerágemmiba?* wilt thou not help me to get it?

rak, s. right, just claim, due; e. g. *wūrō ránni šē!* give me my due! *rak ndí* or *randí*, midday, midnight.

rak, a. straight, right, erect, upright.

rakkata, a. 1) able, strong.

2) wealthy (comp. Germ. *Vermögen* = power and wealth.)

rakkō, ad. right, straight, plain; e. g. *kídānem rákkō dē*, do thy work aright! *rakkō léné*, walk straight! *rakkō neméné*, speak plainly!

rāngin, v. (*ši ráttšin*) 1) I lean, rest, press against, stay or steady myself upon anything, when getting up, in order thus to increase the spring-power; e. g. *ši kou rátse tšítse dātši*, he stayed himself on a stone, rose and stood; *wu gēsgā šin rángē, kā mūsikōntse kimoskō*, I pressed with my foot against a tree and took the stick out of his hand.

2) I check or restrain by waving the hand; e. g. *šigā mūsikōn rádgonō*, he checked him with his hand.

Conj. ii. and iv., I squeeze or press any one to or against or upon anything.

rāngin, v. (*ši ráktšin*) 1) I can, am able; e. g. *wu mbátē rángī*, I am able to swim; *ši ráktse gótsin bágō*, he is not able to take it.

2) I am a match for, am equal to, strong enough for, c. Ac.; e. g. *ši wūgā rágešin bágō*, he is no match for me; *krige Šógeyē kū nānémmō tsegūtenātē, ni ráktsammí*, thou wilt not be equal to the war which the Sheik to-day brings to thee.

rārā or *kerrārā*, n. a. the act of reviling, scolding: abuse, blame, curse.

rárage, s. bracelet, worn by women round their wrists.

rāragama, *s.* bracelet-maker.

rāragerám, *s.* place where the bracelets are worn, wrist.

rāragūa, *a.* provided with a bracelet or with bracelets.

rarángin, *v.* I abuse, revile, scold, blame, curse.

raráte, *n. a.* the act of reviling: abuse, scolding, blame.

rarátema, *s.* one who abuses, or scolds profusely.

rásīde, *s.* a man married and of some consideration.

rásīdūa, *a.* manly.

rátal, *s.* pound, a weight about as heavy as two English pounds (from رطل, libra). — Captain Clapperton remarks of it in his Travels p. 4, "The rotal is now merely nominal, and represents a pound of copper, eight or ten of which are equivalent to a Spanish dollar."

rau, *s.* (also *rau ngálóbē*) a kind of pan-cake, made of bean-flour.

rāmbúskin, or *rembúskin*, or *rumbúskin*, *v.* I pay, I liquidate a debt, I return borrowed money: *wu kásūni rāmbúskin*; I return my loan; *šīrō* or *šīgā rāmbúskī*, I have paid him, *kómāndébē* or *állabē rāmbúskin*, I pay what I owe to God, *i. e.* I pay the debt of nature, I die.

rēgáta, *a.* divided, rent, wounded.

régem, *s.* 1) part, portion: *áte régem ām yā Māmādībēte*, this is the portion of the people of brother Muhammad; *régem yásge šī*, he has given me three parts.

2) region, neighbourhood, country; *e. g.* *regémpin ni kílugum?* from what region doest thou come?

rēlma, *s.* thunder: *rēlma kolótšin* it thunders.

rēngin, *v.* 1) I divide, or rend in two; *e. g.* *rētāben ngebáltega rētse*, he rends the egg into halves.

2) I wound: *kālāndē rēgeda*, they wounded our heads.

rēta, *s.* a half: *kōāngā-rēta*, an effeminate, woman-like man, a semi-man.

rētan, *ad.* 1) half, in half, asunder; *e. g.* *rētan kámné*, cut it asunder!

2) in the midst of life; *e. g.* *dínā rētan déptši*, he has left the world in the midst of life.

rētārō, *ad.* half, into halves, asunder; *e. g.* *rētārō dē!* divide it into halves.

rēte or *rēta*, *n. a.* of *rēngin*, the act of rending: division, separation.

rētema, *s.* divider.

rēbgāta, *a.* shut, covered.

rembúskin, see *rambúskin*.

rēngin, *v.* (*ši réptšin*) I shut, or fill up a hole; I fill up a grave, I bury. With the latter meaning it differs from *šiterāngin* in this that it merely conveys the idea of covering with earth, interring, as *e. g.* a carcass or any thing unclean is buried, whereas *šiterāngin* means to bury with the usual funeral-ceremonies, to sepulchre, to entomb.

rēndeskin, *v.* (only used in the third pers. *tseréndin*) it aches, pains; *e. g.* *kalāni tseréndin*, my head aches, *tširéndō*, it will ache.

répte, *n. a.* the act of shutting, covering, burying.

réptema, *s.* one who buries, a grave-digger.

répterām, *s.* burying-place.

ribā, *s.* gain; *e. g.* *ribā búskī*, or *ribā pándeski*, I have had or made a gain.

rīgata, *a.* revered, feared.

rīndeskin, *v.* I am tired, weary, *c. Ac.*; *e. g.* *wu nígā rīndeskī*, I am tired of thee.

rīngin, *v.* I revere, fear, am afraid, *c. Ac. and Dat.*; *e. g.* *wu abānigā rīngana* or *abānirō rīngana*, I revere my father. *Conj. IV., c. Ac.*, I frighten.

rīte, *n. a.* of *rīngin*, fear, reverence, dread; *e. g.* *rīte állabē*, the fear of God.

rītema, *a.* fearful, apprehensive, shy.

rītūa, *a.* terrible, dreadful, awful.

rō, *s.* life, soul, heart, mind: *rō tsúlugin*, the life goes out, one expires; *māna rōnibē*, the word which I have on my mind, which I want to say; *rō kūrāwa*, having a great heart, *i. e.* haughty, proud; *rō ganāwa*, having a little heart, *i. e.* humble, modest; *rō tsōúwa*, having a hot heart,

i. e. irritable, fretful, peevish, hot, violent; *rô âmesûa*, cold-tempered, quiet.

rôa, *a.* alive.

rôgáta, *a.* held fast, kept, preserved.

rôgeskin, *v.* I hang any one or any thing. (It is evidently Conj. II. of an obsolete *rôngin*, vid. Gram. § 74). Conj. III., *rôtegeskin*, I hang myself.

rôkôdimî, *s.* a small but very poisonous lizard-like serpent, with four legs, each about one or two inches long. It is common in Bornu and Hausa.

rôngin, *v.* 1) I hold fast; *e. g.* *ši pérntse rôtsena*, he holds his horse fast.

2) I keep, preserve; *e. g.* *kitábûte wûrô rôné*, keep this book for me!

3) I set, place, pile up: *wu dígal rôngin*, I make a bedstead of posts and cross-sticks.

rôreskin, *v.* 1) I collect, gather, put together; *e. g.* *ši gésgā tsurôrin*, he collects wood.

2) I take, capture, spoil: *lénýogô, Kúgāwa Bûni rórëogô!* let us go and take Kugawa Buni (a town).

rôtégema, *s.* a hang-man.

rû, *s.* place, side. It seems to be never used alone, but always with suffixes; *e. g.* *wu rûnyin námgin*, I sit down by myself; *ni rûnemîn námnemîn* thou sittest down by thyself.

rubûrubûngin, *v.* I cover over well (as a hole, or a snare).

rufûgata, *a.* written; *e. g.* *tágarda rufûgata*, written paper.

rufûngin, *v.* I write: *wôkita rufûngin*, I write a letter.

rufûtema, *s.* writer, secretary, clerk.

rufûterám, *s.* (also *árgalam rufûterám*) a pen.

rûgáta, *a.* (from *rûngin*) despised, rejected.

rûm, *s.* a spear of about eight or ten feet in length, used only by soldiers of a particular rank. This is never called *kátsāga*. — comp. *béllam* and *málutšē*.

rûmma, *a.* having a spear.

rûngin, *v.* I reject, despise, scorn, disdain, contemn.

rúṅgō, *s.* flour, obtained by bruising corn between two stones:
rúṅgō árgembē, millet-flour; *rúṅgō mášarmibē*, maize-flour;
rúṅgō algámabē, the common flour.

rúskin, *v.* 1) I see, look, behold, view, consider, regard.

2) to see the sun = to be shone upon, *e. g.* *káñyē tsúruia*,
káfi ártši, when the sun had shone upon them, the locusts
 became dry.

rúte or *rútā*, *n. a.* of *rúṅgin*, rejection, contempt.

S.

sā, *s.* 1) bushel, a dry measure: *sā ndí árgembē*, two bushels
 of millet.

2) time, season; *e. g.* *sáfi lényen?* at what time shall we go?

sabá, *s.* a light armour for the body, a corselet, made of
 cloth and several inches thick, so that arrows cannot pe-
 netrate but remain sticking in it.

sábabū, *s.* 1) accident, misfortune; *e. g.* *sábabū šiga tsebándi*, an
 accident happened to him.

2) mischief, crime; *e. g.* *sábabū tsádī*, they have done a mis-
 chief.

sábabūma, *s.* mischief-maker.

sábadē, *s.* (also *ṅáfēli sábadē*) a kind of millet, eaten by horses,
 and, when mixed with a better sort, also by men. Its
 stalk is sweeter than sugar-cane, and is sucked by the
 natives.

sábadēma, *s.* the cultivator of *sábadē*-millet.

sábadērám, *s.* (also *kúlō sábadērám*) a farm where *sábadē*-millet
 is grown.

sábāgeskin, *v.* I welcome, receive, meet, in a friendly or ho-
 stile sense, I encounter, *c. Acc.*; *e. g.* *sóbāni sábageskī*, I
 have welcomed my friend.

sabán, *s.* the ninth month, corresponding to our June: *kei-*
gamma Fulátāwa sabágigunō, the General met the Phula.

sabarāṅgin, see *sabrāṅgin*.

- sāber*, *s.* trade, commerce.
sāberma, *s.* trader, merchant.
sāberngin, *v.* I trade.
sābérte, *n. a.* the act of trading: trade.
sābértēma, *s.* trader, merchant.
sabrāgata, *a.* dressed, prepared, ready.
sabrāngin, *v.* 1) I dress, clothe; *e. g.* *tātāntse sabrātsī*, she has dressed her child.
 2) I prepare, harness; *e. g.* *wūrō pērnī sabrāné!* harness my horse for me!
 Conj. III., I dress, prepare myself, get ready.
sabrāte, *n. a.* the act of dressing.
sabrātēma, *s.* dresser.
sābunī, *s.* soap; *e. g.* *wu sābunī déngin*, I boil soap.
sābunīma, *s.* soap-maker.
sādāga, *s.* (from ^عصَدَقَة) alms, especially a dinner given for God's sake.
sadāngin, *v.* or *wu sādāga sadāngin*, I give or prepare a meal to others, for God's sake.
sāga, *s.* year.
sāgāwa, *a.* aged, stricken with years.
sāgeskin, *v.* I set down a load, I unload myself (used only of men, — comp. *wūrngin*, *wuséngin*).
 Conj. IV., I help one to take a load down; *e. g.* *sóbānīyē kátkun segsāgī*, my friend helped me to put my load down.
sai, or *sei*, *conj.* only, except, but; *e. g.* *kām bāgō, sai Álla*, none but God.
sākkata, *a.* strained, filtered.
sākte, *n. a.* of *sāngin*, the act of straining, filtering.
sāktēma, *s.* one who strains: *nyāga sāktēma*, one who prepares a kind of bread called *nyāga*.
sāktēdm, *s.* a strainer, filter.
sākti, *s.* or *sākti nkīrdm*, a large bag for keeping water, consisting of the entire hide of a goat or calf, with the hair

on it; but inside expressly prepared by the use of ashes and ground nut-oil. It is said to preserve the water very cool.

sáktīma, *s.* maker of water-bags.

sálā, *s.* (from صَلَوَة) prayer: *sálā dískin*, or *sálā sālíngin*, I make or offer up prayers, I pray.

sálām, *s.* peace, welfare, health, prosperity, salutation: *sálām máskin*, I take or accept a person's salutation (= I thank him); *sálām alégum* (from اَلْسَلَامُ عَلَيْكُمْ) "peace be with you," a common salutation, to which the regular response is *alégum assálām* (from عَلَيْكُمْ اَلْسَلَامُ), with you be peace!

salamgáta, *a.* broken in, disciplined, trained; *e. g.* *ši per salamgáta tšifō*, he bought a horse which was broken in.

sálāmgeskin, *v.* I wish peace, prosperity, I greet, salute, *c.* Dat; *e. g.* *wu nírō sálāmgeskin*, I salute thee.

salámgin, *v.* 1) I bid good bye to, I send away or let depart any one, *c.* Acc.

2) I break in, discipline, train; *e. g.* *ši wúrō per salámtšī*, he has broken in a horse for me.

sálamma, *s.* one who breaks in animals.

sálga, *s.* chain: *wu sálga káreskin*, I make a chain.

sálgāma, *s.* one who makes chains.

sálgāwa, *a.* having a chain, being chained.

sālíngin, *v.* I pray.

sámāde or *sámademín*, *s.* a species of millet, different from *árgem* and *ngáfeli*. Its stalk grows as thick as a man's arm and from fifteen to twenty feet high: it is sweeter and more marrowy than the common sugar-cane, and is chewed by the natives.

sámgata, *a.* rubbed, rubbed in, besmeared.

sámgata, *a.* distributed.

sámgin, *v.* (*ši sáptsin*) *i. q.* *tsámgin*, I crowd or heap together, I huddle.

Conj. III., only used in the *pl.* to crowd together, to assemble in irregular numbers.

sámgin, v. (*ši sámťsin*) I rub; e. g. *wu tigīni keien sámgin*, I rub my skin with fat.

Conj. II., I rub upon; e. g. *wu fúlā túnūnrō saṅgeskin*, I rub butter on my sore.

sámgin, v. (*ši sámťsin*) I distribute; e. g. *mei tsānei ām 'gāsorō sámťši*, the king distributed clothes to all the people.

Conj. II. and IV., I distribute again, in addition to former distributions.

sámma, pron. all.

sámte or *sámta*, n. a. the act of rubbing.

sámte, n. a. the act of distributing: distribution.

sámtema, s. one who rubs, a rubber.

sámtema, s. one who distributes, a distributor.

sāndi or *sei*, pron. they.

sāngin, v. (*ši sātťsin*) I shout as a sign that the hour for prayer has come, I perform the office of a Ladan.

sānyā, s. profession, employment, occupation, trade; e. g. *sānyāntse kermālam*, he is a priest by profession; *ši sānyāntse kágel*, he is a blacksmith by profession; *sānyāntse nógana*, he is a soldier by profession. — comp. *kágalla*.

sānyāma, s. one who has a profession, an artisan, artificer, mechanic.

sānyéma, s. a pickpocket.

sānyémāwa, a. infested with pickpockets.

saṅgeskin, v. 1) I erect, set, place, cause to stand; e. g. *sārā tsúrūna, léné saṅgé*, the fence fell down, go and set it up again; *kāmū tátāntse tsesāngin*, a woman causes her child to stand.

2) I awaken, awake; e. g. *woladintsusō kēnemlan tsesāngī*, he awakened all his servants out of sleep.

3) I raise up, raise from the dead, as: *wu kábinte saṅgeskin*, I will raise up this corpse.

4) I redeem, deliver, rescue; e. g. *wu šīga kúndandamnyin saṅgeskī*, I delivered him from poison; *pē kanára šīga šēārēan tsesāngī*, a milk-giving cow redeemed him in the court.

sāngin, v. not used, see: *sāgeskin*.

sāngin, v. (*ši sáktsin*) I strain, filter, percolate.

Conj. II., I strain upon or into any thing; e. g. *kāmū keám kúmorō sáktsegin*, the woman strains milk into a calabash.

sāngin, v. (*i. q. āngin*) I extend, distend, stretch out.

sārā, s. fence: *wu sārā gārngin*, I make a fence.

sārāma, s. fence-maker.

sārāwa, a. having a fence, fenced.

sārbī, s. time; e. g. *sārbīfi*, at what time? *sārbī yiskin*, I appoint or fix a time.

sārbūwa, a. having a time given or specified in which any thing is to be done.

sārte, s. time, appointed time, season: *wu sārte kāmgin*, I fix a time; *sārte tsētī*, the appointed time has come, it is time.

sārterām, s. an appointed place, especially one for meeting, a rendez-vous.

sārtūa, a. referring to an appointed time; e. g. *yim sārtūa*, the appointed day.

sātī, s. infantry, foot-soldiers.

segēngin, v. I breathe with difficulty and rapidity, I pant; e. g. *kērī kaūlan lētsena segētšin*, a dog having walked in the sun, pants.

segēte, n. a. the act of panting.

sei, i. q. *sai* or *sāndi*, which see.

sēbā, s. the morning at, and a little after, sunrise.

sēbāma, s. an early riser.

sēbāram, s. a morning beverage of wealthier men, prepared of millet-flour.

sēbde, s. (from السبت) Saturday.

sēbgeskin, v. I forget.

sēgdi, s. a rough mat of grass, used instead of fences: *pātō sēgdibē*, a temporary house, made only of mats, and often preferred by travellers on account of its being airy.

sēgdīma, s. the maker of such mats.

ségeri, *s.* corner, one - side: *ségeri némbē*, a corner of a house.

semána, *s.* (*i. q. mána*) word, narration, tale.

selágata, *a.* pointed, sharpened.

sélāngin, *v.* 1) I point, sharpen; *e. g. wu gésḡā sélāngin*, I point a stick.

2) I jump over something; *e. g. wu koute sélāngin*, I jumped over the stone.

sélide, *s.* slipperiness.

sélidūa, *a.* slippery.

senāsen, *s.* a pancake, thin and about as large as a dinner-plate. — comp. *tabískā* and *weina*.

séngin, *v.* (*ši séntsín*) I uncover, open, disentangle, disengage.

sépteḡema, *s.* one who is forgetful.

sérāḡ, *ad.* ever, at any time, always, constantly.

sérdeḡ, *s.* saddle (see a sketch of one in the appendix to Major Denham and Captain Clapperton's Travels.); *kālā sérdibē*, the saddle-pommel; *dábū sérdibē*, the thin part under the pommel of a Bornu saddle; *ngántši sérdibē*, the saddle-bow; *kúmō sérdibē*, the projecting back-part of a saddle, opposite the pommel.

sérdema, *s.* saddler.

sérdūa, *a.* having a saddle, being saddled.

séren, *s.* pain, ache: *séren kálābē*, head-ache; *séren sūmōbē*, ear-ache; *séren tímibē* and *séren kárgubē*, tooth-ache.

sérenma, *s.* a sufferer.

sérenwa, *a.* aching, painful.

sérin, *a.* quiet, silent, meek, inoffensive; *e. g. kām sérin*, a quiet, inoffensive person.

sérin, *ad.* silent, quietly: *wu sérin némgana*, I am silent.

sō, *s.* cry, lamentation, wailing: *sō yṛḡskin*, I lament, cry.

sóma, *s.* a crier, one crying or wailing frequently.

sóa, *s.* a well of from two to seven fathoms in depth. This kind of wells are dug afresh every year, at the beginning of the dry season, the rains destroying them regularly. — *wu sóa lāngin*, I dig a well.

sôama, *s.* the owner of such a well.

sôawa, *a.* provided with a well, containing a well.

sôbā, *s.* friend. It is scarcely ever used, except between persons of the same sex. Girls may employ it in addressing boys, when the latter are mere children; but when married women use it of men who are not their husbands, it has an evil meaning, signifying "paramour"; for, in the common sense of the word, no woman dare venture to call any man her *sôbā*.

sôbāngin, *v.* I befriend, make one a friend.

sólōa, *a.* having peace, marked by peace; *e. g.* *kātēntsa sólōa*, there is peace between them.

sólō, *s.* peace.

sólōma, *s.* peace-maker.

solōngin, *v.* I make peace, reconcile, appease, pacify.

Conj. III. (in the *pl.* *solótēn*, *solótuwī*, *solótei*) to be at peace with each other.

sórō, *s.* store-house, store.

sórōa, *a.* having or containing a store; *e. g.* *pátō sórōa*, a house with a store.

sórōma, *s.* store-keeper.

soual, *s.* the eleventh month, corresponding to our August.

souarrī, *s.* 1) thought, consideration, reflection; *e. g.* *wu souarrī diskīn*, or *souarrī souartéskin*, I will consider it.

2) consultation; *e. g.* *souarrī souártei*, they hold a consultation together.

souarrīwa, *a.* requiring or needing consideration, holding a consultation.

souárngin, *v.* I consult, ask advice, ask permission.

sū, *s.* iron: *sū búltu*, a very hard kind of iron, perhaps a sort of steel.

súa, *a.* containing iron; *e. g.* *kou súa*, iron-stone.

súram, *s.* foundery, place where iron-stones are melted.

súbē, *s.* marrow.

súbēwa, *a.* marrowy.

sūgu, *s.* reed-grass, of great length and often of a finger's

thickness, used in making coarse mats and in thatching huts; — *sūgu pertēskin*, I cut such grass.

sikkata, *a.* bored, pierced, pricked.

sūkteṃa, *s.* a doctor who takes out the guinea-worm by a surgical operation.

sūkterām, *s.* 1) a gimlet.

2) the knife used in taking out the guinea-worm.

sūlugē, *s.* a coat of mail, made up of little chains.

sūlugēma, *s.* the wearer of a coat of mail.

sūlwei, *a.* lazy.

sūlwei, *s.* laziness.

sūma, *s.* smith, iron-smith.

sūmbal, *s.* or *sūmbal sūbē*, the dross of iron.

sūmbālwa, *a.* containing dross.

sūmō, *s.* 1) the ear of men and animals, with the exception of horses, — see *ārgalam*.

2) a forked stick, (also *sūmō gēsgābē*, *id.*).

sūmōa, *a.* provided with ears, having an acute sense of hearing.

sūmōli, *s.* (also: *būndi sūmōli*, ear-animal), a fabulous animal supposed to have a great number of ears all over its head, and to know all secrets.

sūmōrām, *s.* ear-ring.

sūngin, *v.* (*ši sūttsin*) I whip, flog, beat.

sūnī, *s.* shepherd, swain: *sūnī mālamti*, the chief herdsman, whose servants attend to the cattle.

sūntīngin, *v.* I become a shepherd.

sūnīrām, *s.* wages of a shepherd.

sūnō, *s.* 1) sandal: *sūnō wāngara*, a common, plain sandal;

sūnō bālgā, nicely made leather-sandals; *sūnō dūteskin*,

I make sandals; *sūnō yākēskin*, I put on sandals.

2) shoe: *sūnō sēbāde*, a common shoe; *sūnō tširāfun*, boot;

sūnō pīngin, I take off my sandals or shoes.

sūnōa, *a.* having or wearing sandals or shoes.

sūnōma, *s.* shoemaker, sandal-maker.

sūntog, or *sūntok*, *s.* 1) a filter, strainer for liquids; *e. g.* *sūntok keāmbē*, a milk-strainer.

- 2) *i. q. súntok peráterám*, a broom.
súntogma, *s.* maker and vender of brooms.
súntogmáŋgin, *v.* I become a broom-maker.
súnurī, *s.* or *súnurī dāma*, a butcher.
sunurīŋgin, *v.* I become a butcher.
súnyē, *s.* feeding of herds, the work of a shepherd: *súnyē pébē*, the feeding of cows.
súnyēma, *s.* shepherd, feeder of cattle. *Súnyēma*, is one who actually feeds cattle, whereas the *súnī* may remain at home, and have his work done by servants (*súnyēma*).
súnyērám, *s.* pasture, pasturage.
súŋgin, *v.* (*ši súktšin*) I bore, prick, pierce, open by a puncture.
súram, *s.* foundery, place where iron-ore is melted.
súrgā, *s.* a company or gang of men, working each others' farms in turn.
súrsurī, *s.* or *tsábā súrsurī*, path, footpath.
súrutegerám, *s.* loop; *e. g. wu súrutegerám démgin*, or *súrutegerám súrudgeskin*, I make a loop.
surúŋgin, *v.* (*ši surúttšin*) I sip, sup.
súrungin, *v.* (*ši súrutttšin*) I open a loop.

Š.

- šáber*, or *šáfer*, *s.* the third lunar month of the year, corresponding to our December, and terminating the cold season in Bornu.
šāngáfa, or *šānkáfa*, *s.* rice: *kátsim šāngáfabē*, rice-straw.
šāngáfāma, *s.* dealer in rice.
šāngáfāram, *s.* place where rice grows which is not cultivated in Bornu, but grows wild in the neighbourhood of the lake *Tsáde*, especially in the country of *Pérgī*, whose capital is *Dígōa*.
šárgō, *s.* a species of serpent, beautifully striped, of about three feet in length and as thick as a man's little finger. It is inoffensive and sometimes winds itself round people's legs, when the sand burns it in the hot season.

šérēa, s. court of justice, judgment, sentence: šérēa šetíngín, I pass a sentence; šérēa dískín, I judge.

šérífū, s. a white negro, an albino. They are much feared in Bornu, because people suppose that they possess supernatural powers. Some are said to be able to have meat roasted on their naked arms, or to hold them in boiling water, without injury.

šérífūrám, s. the annual present given to the albinos by the king.

šetíngín, v. I judge, make peace. It is generally construed with *lebála*, e. g. *wu sandirō lebálāntsa šetíngín*, I judge their dispute for them; *wu širō šetíngíní*, I did not judge (*viz.* his dispute) for him; *sándi wúgā šetísei*, they judged me.

šéda, or šéada s. witness: *wu šédārō námgin*, I am a witness, I bear testimony.

šérēa, i. q. šérēa.

šérwa, a. streaked, striped (i. q. nárgēwa).

ši, pron. he, she, it.

ši, s. 1) leg, foot: *kām per šíntse gótšin*, lit. one takes a horse as his leg, i. e. one rides a horse, e. g. *sóbāni pērní šíntse gógonō*, my friend rode my horse; *ši kómodūgubē*, a tributary river; *ši Kóarābē*, a tributary of the Niger; *ši Tsádebē*, rivers emptying themselves into the Tsade.

2) footstep, track. In this sense it is used in reference to men, birds, goats, sheep, deer, camels; e. g. *ši kámma*, the footsteps of a person. — comp. *pergáni* and *kúlōrdm*.

šibā, s. interpretation and explanation of certain Arabic books.

šibāma, s. or *mālam šibāma*, one who interprets and expounds Arabic books.

šibāram, s. place where Arabic manuscripts are translated and expounded.

šígal, s. shin-bone.

šígal, s. the signs of the Arabic vowels, and also other orthographical signs, as Jazma, Tashdid, Wasla &c.

šígalma, s. one who provides a manuscript with the *šígal*.

šígálgín, v. I provide a text with the *šígal*.

šikkata, *a.* scraped.

šilā, *s.* bone.

šilāwa, *a.* bony.

šīngin, *v.* (*i. q.* sūngin), I whip, flog, beat.

šim, *s.* eye: *wu kām šim 'galan wūneškin*, I treat one kindly, well; *wu kām šim dībin wūneškin*, I treat one unkindly, ill; — *šim šībē*, ankle-bone; *šim mūs-kōbē*, wrist-bone.

šimālō, *s.* or *šimālō šimbē*, tear: *šimālō kūskin*, I shed tears.

šimālōa, *a.* having or containing tears.

šimālōma, *s.* one who easily sheds tears.

šimulōgu, or *šimulōge*, *s.* star: *kātsāga šimulōgubē*, a star-shooting.

šīngē, *s.* the dung of sheep, goats, and all kinds of deer and gazelles. — comp. *ngārge*.

šīngērām, *s.* dunghill.

šīngēwa, *a.* having or containing dung, manured; *e. g.* *kūlōte šīngēwa*, the farm is manured.

šīngin, or *šišīngin*, *v.* (*ši šīktšin*), I scrape; *e. g.* *ši ngūmdē bā-nōbē šīšīktšin*, he scrapes the handle of a hoe.

šīrām, *s.* foot-ring, *i. e.* a large copper-ring, worn by women round their ankles.

šīrgata, *a.* torn, split.

šīringin, *v.* I tear, split, as willows, feathers &c.

šīrtema, *s.* a leather-cutter, *i. e.* one whose business it is to cut up tanned hides into long narrow straps, which are then bought and wrought into various articles by the *ntšīrīma*.

šīrteskin, *v.* I strip off skin, I skin, flay. This verb has in the third pers. *tšēšīrtin*, besides the regular form *tšēširtin*.

šīrtō, *n. a.* the act of skinning.

šīrtōma, *s.* one who skins slaughtered cattle, a knacker.

šīrtōrām, *s.* the wages due for skinning a slaughtered animal.

šīšīngin, *v.* (*i. q.* šīngin) I scrape.

šīšīngin, *v.* I ask, interrogate, put questions to, inquire of, examine: *wu šīga kitābunirō šīšīngin*, I inquire of him after my book.

šite, s. 1) rib.

2) the act of lying on one side.

šiterā, s. burial, funeral.

šiterāgata, a. buried.

šiterāma, s. or *liman šiterāma*, a priest who recites the prescribed prayers at a funeral.

šiterāngin, v. I bury, I sepulchre, I commit to the grave in the usual ceremonious manner. — comp. *reṃgin*.

šiterāte, n. a. act of burying.

šiterāterām, s. burying-place.

šūgō, or *šyūgō*, s. post, pillar, prop.

šūnī, s. 1) blueness, blue colour, indigo. It is gained from a plant, called *ālin*.

2) blue-baft, blue cloth.

šūnīma, s. the dyer in blue.

šūnimāngin, v. I become a dyer.

šūnīwa, a. blue.

šyūgō, see *šūgō*.

T.

tabākkata, a. agreed, agreeing, harmonious.

tabāngin, v. (used only in the pl., *tabānnyen*, *tabānnuwi*, *tabāktsei*) to agree, be in union, harmony, concord.

tābera; s. door, viz. the door itself and not the opening for it:

wu tābera pēremgin, I open the door.

tāberāma, s. one whose work it is to make doors.

tabgāta, a. hacked, hoed.

tābgata, a. put in, filled. (see *tāmgin*.)

tabiskā, s. a thick but small pancake: *tabiskā kāngin*, I make pancakes.

tādeskin, v. (only used in pl., *tādēn*, *tādūwī*, *tādīn*), to meet, meet one another.

tagardā, s. paper on which any thing is written. — comp. *kākāde*.

tagardāma, s. vender of paper.

tagardāram, s. place where paper is sold.

tágumō, *s.* the hard knot in which the threads of a tassel are united.

tagungáta, *a.* coupled, joined.

tagúnteskin, *v.* (only used in the *pl.*, *tagúntēn*, *tagúntuwī*, *tagúntei*), to couple, join, for the purpose of generation, (said only of locusts, insects, and reptiles).

tákte, *n. a.* of *tángin*: recollection, consideration.

tákteṃa, *s.* one who has a strong memory.

tálaga, *a.* poor, a poor man.

talagángin, *v.* I become poor.

tálagārám, *s.* alms, any thing given to the poor.

tālāge, *s.* (from التَّلا؟) Tuesday.

tálba, *s.* head of the police: *šérēa tálbābē*, police-court.

tálbārám, *s.* fees given to the head of the police.

tálngin, *v.* 1) I mistake, I do wrong, make wrong, say wrong;

e. g. *fúgura túsúntse táltši*, the scholar missed his lesson;

kágelma tságuram táltši, the smith made the lock wrong.

2) I stumble; *e. g.* *wu koúlan tálngī* or *wu koúrō tálgeskī*, I stumbled over a stone.

támā, *s.* hope, expectation, wish, desire.

tamālī, *s.* cotton-seed.

tamángin, *v.* I hope, expect; *e. g.* *sóbāni wúgā tamášin*, my friend expects me.

tāmāwa, *a.* hopeful, promising.

támbuskin, *v.* I taste.

tambúskin, *v.* I come out (*viz.* as of a narrow hole, or as a gimlet on the other side of a board).

támgin, *v.* (*ši táptšin*) I hack, hoe.

támgin, *v.* I put in, pour in, fill (said only of grain, flour and fluids:) *dántse dargáta ngérgentsurō tsáke*, *rúngōntse ngérgentsurō táptse*, he puts his dried meat and his flour into his bag; *kúmōntsúrō níkí tábgonō*, she poured water into his calabash.

támgin, *v.* (*ši támtšin*) *i. q.* *gémgin*, I fling, throw off.

Conj. II., I throw at; *e. g.* *ši kántse kánirō támtsegī*, he has cast his stick at a goat.

tamisēngin, *v.* (*ši tamíššīn*) I count, enumerate; *e. g.* *Bórnun kām 'gāsō kērbūntse tamíššīn*, in Bornu every one counts his years; *māna tamisēngin*, I recite slowly and solemnly.

tamisgáta, *a.* counted, numbered.

tamíssa, *s.* number; *e. g.* *tamíssa pērbē*, a number of horses; *šimulōge nā kōtšī tamíssābē*, or *tamíssārō*, the stars are innumerable,

tamíssāma, *s.* one who attends to accounts, an accountant.

tamíssāwa, *a.* expert in counting.

tamístē or *tamístā*, *n. a.* the act of counting: enumeration, recital.

támō, *s.* end, completion, cessation; *e. g.* *támō kídābē*, the completion of a work; *támō lukránbē*, the end of the Koran; *támō kánābē*, the termination of a famine.

tamōgáta, *a.* finished, completed.

tamōngin, *v.* I finish, end, complete, put an end to, stop; *e. g.* *wu kídāni tamōngi*, I have finished my work; *sāndi krige tamóturō badigada*, they began to put an end to the war.

Conj. II., I bring to an end, make an end with: *bárbugā tamótsegī kándirayē*, the hunter finished (= killed) the thief.

Conj. III., I take an end, I die.

támōrām, *s.* (or *nā támōrām*) end, extremity.

tamôte, *n. a.* the act of finishing: completion, termination, end.

tamótēma, *s.* one who despatches business with speed.

tamsúgū, *s.* tamarinth, the tree and the fruit. The Kanuris call the fruit also *pē tálagābē*, because the poor put it into water, and, when it is well soaked, drink the water instead of milk.

tándeskin, *v.* (*ši tsetándin*) 1) I weave; *e. g.* *tságāma tsáneini nggalārō tsetándenī*, the weaver did not weave my cloth well.

2) I plait (used of mats which are plaited with the hand, not woven); *e. g.* *bútšī tándeskin*, I plait or make mats.

3) I make, as said by a potter; *e. g.* *ngé tándeskin*, I make a pot.

tándō, *n. a.* the act of weaving, or of making mats and pots.

tándōma, s. weaver, potter (always females), mat-maker.

tándū, s. (or *tándū kēndágerám*) a square leather-bag for keeping butter.

tándūma, s. a maker and vender of such bags.

tángin, v. (*ši táttšin*) I ascend, walk up, c. Acc. and Dat.;
e. g. *ši kērīga táttšin*, he goes up the hill; *fári nēmbērō*
tattsóskō, I shall go on the top of the house.

tángin, v. (*ši tántšin*). But the first Conj. is no longer in use and there only remains —

Conj. III., *tantéskin*, I stretch myself.

tántal, s. a bell, tied to the necks of horses and camels.

tántalma, s. maker and vendler of such bells.

tántāni, s. catarrh, a cold; e. g. *tántāni wúgā sétei*, I have caught cold.

tantéskin, v. I stretch myself.

tāngin, v. (*ši táktšin*) I remember, recollect.

Conj. III., I reflect, consider, ponder, (comp. the Germ. *fič* *besinnen*).

Conj. IV., I cause to remember, I remind.

tārāngin, v. 1) I threaten, especially with signs and gestures, c. Acc.

2) I lay hold on, seize (in this sense generally followed by *táskin*); e. g. *ši bārbūga tārātse tsétei*, he seized and took the robber.

tārentšē, s. fog, mist.

tārentšēwa, a. foggy, misty.

tārgata, a. scattered, desolated, spread.

targáta, a. dried.

tārgūna, s. hare, rabbit.

tārgunārām, s. place of hares or rabbits.

tārintšē, s. bride, or bridegroom. This title is used from the day of engagement till the day of marriage.

tārìngin, v. 1) I scatter, disperse, strew about; e. g. *kúgui árgem*
'gāsō tártsei, the fowls scattered all the millet.

2) I desolate, lay waste, destroy: *Fuláta tsédi Bornúbē ngāsō*
krígen tártse, the Phula desolated the whole land of Bornu by war.

3) I spread, spread out; *e. g.* ñgúdō pépetōntse tártseña, the bird spreads out its wings.

Conj. II., I scatter, strew about for or upon; *e. g.* wu kí-guĩrō árgem tárgeskō, I scattered millet for the fowls.

Conj. III., (only used in the pl., ándi tártēn &c.) to scatter, disperse, *intrans.*

tárñgin, *v.* I dry; *e. g.* kāmū tsáneintse tártseña, the woman is drying her clothes; káfī bútsirō fúkkē, tárnyē, we poured the locusts on a mat and dried them.

Conj. II., I dry at or on any thing: *e. g.* pérō tsáneintse sárārō tártsegena, the girl dries her clothes on the fence.

Conj. III., I dry myself, I dry, become dry.

tásā, *s.* plate, dish, pan.

táskin, *v.* 1) I catch, take, hold fast, keep fast, lay hold on, seize: tsū állābē táskin, I take or use the name of God, ask any thing in God's name; bárgalā táskin, I bless by joining hands with any one; tšī táskin, I hold my mouth, my tongue, *i. e.* am silent.

2) I keep on, continue doing, dwell on; *e. g.* tsúntse tei, continue (*viz.* to call) his name! mánāte tei! dwell on this word.

3) I treat, use; *e. g.* šī wúgā ñgālārō sētā, he treated me well.

4) I draw, bring into: *e. g.* šī táta lebálārō tsétei, she has drawn the boy into a quarrel.

táta, *s.* 1) child, descendant, offspring: táta kēngālī, a boy; táta pérō or táta kašígāna, a girl; táta pébē, a calf; táta dímbē, a lamb; táta kánibē, a kid.

2) fruit, produce; *e. g.* táta gēsgābē, tree-fruit, fruits.

3) boy, youth, young man.

tátkū, *a.* being with foal (only used of horses, camels, mules and asses); *e. g.* per kúrgurī tátkū, the mare is with foal.

tātšñgin, *v.* I console, comfort, condole with, *c. Ac.*

taútau, *s.* 1) spider: pátō tautauíbē, spin-web.

2) silk-worm: tšē tautauíbē, raw silk.

távā, *s.* the time about "the first cock-crowing", *i. e.* about two or three o'clock a. m.

tawáñgin, *v.* I am early, do early, rise early.

tawāte, *n. a.* the act of rising very early.

tawātema, or *tāwāma*, *s.* one who rises early in the morning between two and three o'clock.

tāyer, or *taier*, *s.* holiness, righteousness, punctuality in all religious observances.

tāyer or *taier*, *a.* holy, righteous.

tāyérngin, *v.* I become holy, righteous.

tāyerwa, *a.* holy, righteous, punctual in all religious observances.

teida, *s.* sickle.

teidāma, *s.* maker and vender of sickles.

teidāwa, *a.* provided with a sickle or sickles.

téktigī, *s.* (*i. q. kándulī ngúdōbē*) feather, the plume of birds:
téktigī telāla, the light hair of very young birds, before they have feathers.

téreskin, *v.* 1) to carry, — used only when many people have to carry any thing to any place; or when one man has often to return, in order to effect the removal of any thing (as *e. g.* the produce of a farm to a store-house).

2) continually to take out a fluid with a spoon and pour it back again (as *e. g.* boiling water, in order to prevent its flowing over).

telāla, *a.* 1) light, not heavy, easily moved by a breeze; *tēlāla lās*, very light. Our "light" is rendered by *tēlāla*, when it refers to the nature of a thing as such, but by "kāmpoi", when it refers to weight; hence we say *kándulī tēlāla*, *kalgútan tēlāla*, but: *kārei kāmpoi*, *kátkun kāmpoi*.

2) soft, not rough; *e. g. kátigī tēlāla lās*, a very soft hide.

3) gentle, meek; *e. g. kām tēlāla*, a gentle man.

téngin, *v.* I aim (only used in reference to a bow and arrows);
e. g. kanígentse ngérirō tētsege, he aims at a gazelle with his arrow.

tēte, *n. a.* the act of aiming.

tētema, *s.* a marksman.

tégam, *s.* 1) female breast.

2) the udder of all suckling animals except horses and asses

(comp. *kókō*): *tégamnyin kámgin*, I wean from the breast; *tégamnyin kámtābē*, time for weaning a child (two years after its birth.)

tégamma, *a.* provided with breasts or an udder.

tegēreskin or *teğēreskin*, *v.* It is only used in the Perfect and Aorist, and seems to be a second Reflective-Form of the verb *gēreskin*, with a Passive meaning. Whereas its first Reflective form, *teğēreskin*, retained the original and proper meaning of *gēreskin*, the second, *tegēreskin*, became exclusively connected with the derivative and secondary meaning, "to be too hard, too difficult, to be inaccessible, unattainable, to be averse, hostile"; *e. g.* *pērō širō tegērī*, he did not succeed in getting the girl; *dniā nandirō tegērī*, you will have adversity.

tégera, *s.* a kind of large dumplings. After being boiled, they are generally mashed in milk and then drunk.

tégerāma, *s.* a woman making dumplings for sale.

tekkátaga, *a.* 1) brought near.

2) leaned, bent.

3) warmed by the use of fire.

tékkeskin, *v.* 1) I put near, bring near; *e. g.* *ngé kánnurō tékkeskin*, I put a pot near the fire; *napteránnem wūrō tége-segené*, put your chair near me!

2) I lean, incline, bend towards, rest against; *e. g.* *gésgā némmō tékkené*, lean the stick against the house!

3) I warm, — by bringing any thing near to a fire; *e. g.* *nkí tékkeskin*, I warm water.

Conj. III. *téktegeskin*, 1) I go near, approach; *e. g.* *sóbāni wūrō téktegī*, my friend came near to me.

2) I recline; *e. g.* *ši dígallō téktegena*, he is reclining on the sofa.

télakte, *s.* (from *télaŋgin*) drop; *e. g.* *adoŋa télakte tilō šē*, give me one drop of ink!

télam, *s.* tongue: *télamnem tsánné*, keep thy tongue!

télam-tútū, *s.* a person who stammers, a stammerer.

télamwa, *a.* being expert in the use of the tongue, bold, impertinent.

təlaŋgin, v. only used impersonally: təlaktšin, it drops.

tələbū, s. the hollow under the arm, opposite to the shoulder.

təlin, s. snot, the mucus coming from the nose.

təlinwa, a. snotty.

təmbal, s. 1) ring, roll, circle.

2) a large kind of drum.

təmbalma, s. a maker of drums.

təmbəlŋgin, v. I roll, roll along; e. g. wu kátkunni təmbəlŋgin,
I roll my load along.

təmbalwa, a. having a drum.

təmgata, a. built, erected.

təmgin, v. (ši təmtšin) 1) I build; e. g. wu nem təmgin, I build
a house.

2) to overcast, to darken; e. g. dīniā təmgáta, an overcast sky.

təmtə or təmtā, n. a. the act of building.

təmtəma, s. builder.

təmtəmgin, v. I build all about, I build much or often.

təŋgeréseŋgin, v. I limp, halt, walk lamely.

tépāŋgin, v. (i. q. tšilēle tépāŋgin), I spit.

təŋgeréste, n. a. the act of halting.

təŋgeréstema, a. one who halts.

tərgafū, s. flea: tərgafū tseŋándin, a flea bites.

tərgāfūa, a. full of fleas.

térterŋgin, v. I make water (viz. while standing, — said only
of men and dogs.)

tibal, s. baby, infant (children before they are able to sit by
themselves).

tibalma, s. (i. q. kāmū tibalma) a woman who has lost all her
children in infancy.

tíballám, s. (i. q. kábar tíballám) burying-place for infants and
for people who have become childish from extreme old age.

tīgi or tige, s. skin: tīgini tsou, I have fever; wu tīgi abānibēn
lúskī, I came from my father's loins; tīgi kāmbe āmtšī,
one is sad, frightened; tīgi kāmbe kūtū, one is unwell.

tīgū, s. brother or sister in law.

tīgūa, a. having brothers or sisters in law.

tígūrám, *s.* a present given by a bridegroom to his future brothers and sisters in law.

tilō, *num.* one.

tilōmī, *a.* single, only; *e. g.* *táta tilōmī*, an only child.

tilōngin, *v.* I become alone, isolated.

tilórō, *ad.* once, one time, formerly (*olim*).

tīmī, *s.* tooth (*viz.* the front-teeth of man, or the teeth of sheep, goats, cattle): *tīmī gérēskin*, I grate, grind, gnash my teeth. — *comp.* *kárgū*.

tīmīma, *s.* one who bites; *e. g.* *kām tīmīma*, *kéri tīmīma*.

tīmīwa, *a.* 1) provided with teeth, having good teeth.

2) sharp, cutting; *e. g.* *tšénā tīmīwa*, a sharp knife.

tiskin, *v.* I am enough, sufficient, I am old enough, I am mature. — It is mostly used in the third pers. and may then be considered as impersonal. — *comp.* § 112, 4 of the Grammar. With *gei* it signifies "to come up to, to be equal to": *andígei tsétení*, he is not equal to us; *wu šígei tiskī*, I am a match for him.

titi, *s.* a kind of grass for thatching houses, reed-grass.

títīma, *s.* one who cuts such grass for sale.

títīngin, *v.* I cover with such grass: *nem títīngin*, I thatch a house.

títīwa, *a.* full of such grass.

tógsāngin or *tóxsāngin*, *v.* I mix; *e. g.* *kāmū níkí keámwa toxsátšī*, the woman has mixed water and milk. (This and *túgsī* are the only words of the Kanuri language in which I sometimes heard the sound of the Greek χ or the German *ch*.)

togságata, *a.* mixed.

tógūba, *s.* slaughter-house, place where cattle are slaughtered; also: *tógūba súnorībē*, *id.*

tólī, *s.* (*i. q. fārī*) 1) the above, heaven: *tólī wúné*, look up! *tólin yer íšī*, salvation came from above.

2) top, pitch; *e. g.* *tólī némbē*, the top of a house; *tólī gés-gābē*, the top of a tree.

tósō, *s.* a disease of horses, showing itself in blains all over the body.

tósō, *s.* the tree from which the shea- or vegetable-butter is gained, but which is not indigenous to Bornu proper. — *kándāge tósōbē*, vegetable-butter, imported to Bornu from Pika. The Hausas call it *kádānya* or *mei kádānya*; accordingly the statement in Major Denham's Travels p. 324 is to be corrected.

tósunō, *a.* grey (said of horses, camels, asses, goats).

tsā, *s.* a foot or span (a measure).

tsábā, *s.* road, way, street: *tsabā ngimi*, a broad, open road, a high-way; *tsábā Mákkābē*. 1) way to Mecca. 2) the milky way.

tsábal, *s. i. q.* *tsábā*.

tsabāngin, *v.* I accompany part of the way.

tsábgata, *a.* gathered, collected, assembled.

tságar, *s.* an agricultural implement used for digging. It consists of a wooden handle and an iron socket which latter is about one foot long and, at the bottom, of the breadth of a man's hand.

Tságam, *s.* a festival, happening in the month of *Lafeloual*, and during which only fowls are eaten.

tságata, *a.* pierced, stabbed, churned.

tságē, *s.* pomp, fine costly clothes, ornaments, attire.

tságēgata, *a.* dressed gorgeously, arrayed.

tságēngin, *v.* I dress (any thing) gorgeously, I array, adorn.

tsákkata, *a.* covered.

tságeskin, *v.* I put in, drive in, ram in; *e. g.* *kágelma bá-nō tsátsege ngúmdērō*, the smith fastened a hoe to the handle.

tságītsa, *s.* benefactor.

tsagītsāngin, *v.* I become a benefactor.

tsáka, *s.* a small dry-measure, consisting of a calabash of two spans and two finger-joints in circumference.

tsál, *s.* net, trap-net for the purpose of catching a kind of deer called *ngéri*.

tsálei, *s.* a pen or stall in the marketplace where a particular kind of cattle or other articles are sold.

- tsālī*, *s.* a large, rough bag, made of a network of ropes, and used by blacksmiths and traders in natron.
- tsálma*, *s.* one who catches deer with a trap-net.
- tsálingin*, *v.* I cut, as with an axe or sword. This word is used of chopping off the millet-stalks in harvest, they being about an inch in diameter, so that they have to be cut with a kind of hatchet. — *kúlō tsálingin*, *lit.* I cut a farm, *i. e.* I cut the bush for the purpose of making a farm in its place.
- tsáman*, *s.* (*i. q. kríge*), war: *tsáman sángeskin*, I raise or begin a war.
- tsámanwa*, *s.* a warlike person, a warrior.
- tsámanwa*, *a.* having or containing war; *e. g. lárde tsámanwa*, a country having war, *i. e.* being at war; *díniā tsámanwa*, there is war.
- tsamanwátšī*, or *díniā tsamanwátšī*, an impersonal verb, derived from *tsámanwa*, there is war.
- tsámgin*, *v.* (*ši tsáptšin*), I gather, collect, draw together, bring together.
- Conj. III., only in the *pl.*, to assemble, to come together.
- tsamtsámīa*, *s.* a leather-bucket, about a foot and a half high, and about one foot in width. It is used for carrying water.
- tsáneī*, *s.* clothing, clothes.
- tsáneīwa*, *a.* having clothes.
- tsánī*, *s.* adulterer: *kámū tsánī*, adulteress.
- tsánnā*, *s.* (from جنة) heaven.
- tsánūa*, or *tsánūwa*, *s.* master (an appellation never used of a priest): *tsánūa mbétsī*, the master is at home or here; *kálīa tsánuābē*, a master's slave.
- tsángāngin*, or *kánu tsángāngin*, *v.* I produce or light a fire, by quickly rubbing any hard stick on a piece of rotten but dry *káfī*-wood.
- tsāngin*, *v.* (*ši tsáktšin*), 1) I cover, shut: *wu pérō tsāngin*, I betroth or engage a girl, this being done by buying clothes for her and giving presents to her parents. The betrothment regularly takes place before the girl has attained

the age of puberty and precedes the marriage from one to three years.

- 2) I shut, close, tie up: *wu tšinnāni tsāngin*, I shut my door; *lukrāntsega tsākkonō*, he closed his Koran.

tsāngin, v. 1) I stick, sting, stab, pierce: *ši sōbāni tšennān tsātšī*, he has stabbed my friend with a knife; *kādī kōagā tīmin tsātšī*, a serpent has bitten a man; *wu kātsāgan šīgā tsāngī*, I have pierced him with a spear.

- 2) I churn, by means of quickly twirling a stick, called *gū-rumbal*, between my hands, in a calabash of cream.

tsápte, or *tsáptā*, n. a., the act of gathering, assembling.

tsápterám, s. place of assembly, rendez-vous.

tsar, s. root; e. g. *tsar gēsgābē*, a tree-root; *tsar kaúbē*, aurora, the dawn of day; also the evening redness of the sky.

tsárma, s. a certain military officer; see *álam*.

tsédī, s. 1) ground, earth; as *dīniān tsédin*, heaven and earth; *tsédī dē*, bare, naked ground; *bēla tsédī dērō diskīn*, I make a town equal with the ground, I demolish it; *tsédī wūngin*, I divine or foretel by certain figures made with the fingers on the ground.

- 2) land, country (i. q. *lárde*); e. g. *ndú tsū tsedinémbē?* what is the name of thy country? *ši tsedin kádiō*, he came by land.

tsédīga, s. ground, bottom; e. g. *tsédīga nkībēn*, at the bottom of the water; *tōlīga wūgonō*, *tsédīgāga wūgonō*, he looked upwards, he looked downwards.

tsédīgāwa, a. having a large rupture.

tsédīrám, s. an annual land-tax.

tsebāngin, v. I send; e. g. *wu wōkita tsebāneskin*, I send a letter.

This word is used in reference to letters, presents, and other things; in reference to persons only, when they are sent to a place of punishment. It is never used of sending a messenger, for which purpose *nóteskin* is employed.

tsébed, ad. the whole day, all day long; e. g. *sāndi tsébed tsāgādin*, they quarrel all day long.

tsébed téles, or *tsébed télessō*, the same as *tsébed* alone, only more emphatical.

tsegāli, *s.* 1) the part of the mouth between the teeth and the cheeks, where *e. g.* tobacco-chewers insert their tobacco.
2) cheek.

tsékkata, *a.* troubled.

tsékkeskin, *v.* I hasten, hurry, speed myself, *trans.* and *in-trans.*

tsel, *s.* sunshine; *e. g.* *keārīte tsel tsúgūtin*, the old man suns himself.

tsélam, or *tsélam*, *a.* black: *kām tsélam*, a black person, a negro.

tsélámgin, *v.* I become black, dark; *e. g.* *díniā ngásō tsélámtši*, it became very dark.

tsélwa, *a.* having sunshine; *e. g.* *díniā tsélwa*, it is sunshine.

tséma, *s.* (also *yim tsémāwa*, or *altsíma*, or *léma*), Friday, the Muhammadan Sabbath.

tsémgín, *v.* (*ši tsémtšin*), I groan, sigh.

tsémgín, *v.* (*ši tséptsšin*), 1) I descend, come down; *e. g.* *ngō, sōbāni kéřīlan tséptsšin*, behold, my friend descends from the mountain; *táta gésǵālan tséptsši*, the boy has come down from the tree.

2) I alight, dismount; *e. g.* *kusótōa kaligimōlan tséptsei*, the strangers alighted from their camels. In this sense it is often used without mentioning the animal, *e. g.* *bérnīentsan ši tséptse, kógana ngásō tséptsā*, at their Capital he dismounted, and all the soldiers dismounted.

3) I land, I disembark.

4) I leave off, give up, have done with; *e. g.* *karāngē tsebgasǵānyā*, when I had left off reading.

5) with *ngáwa pātēn*, to encamp, *viz.* in the camp of the General or the common soldiers, *e. g.* *kógana ngáwa pātēn tséptsāna*, the soldiers are encamped; or with *kélēno*, to encamp in the king's camp, *e. g.* *mei kélēnon tséptsena*, the king is encamped.

6) to bring forth, cast young, said of horses, camels, mules and asses (comp. the Germ. *niederkommen*).

7) to settle down; *e. g. káfī káragān tséptsāna*, the locusts settled down in the forest.

Conj. II., 1) to come down to or for any thing; *e. g. kríge nkírō tséksagāna*, the warriors have dismounted for water.

2) to light upon, to settle down upon; *e. g. káfī kúlorō tséptsagāna*, the locusts settled down upon the farm.

Conj. IV. 1) I cause to descend, I bring down, *c. Acc.*

2) I cause to leave off, I cause to finish.

tsemút, *s.* a species of rats, with a long mouth and a very offensive smell.

tséngin, *v. (ši tséktšin)*, I shake or wave the hand as an expression of gladness.

tséngin, *v. (ši tséktšin)*, I trouble, pester, oppress, plague.

tsér, a specific adverb, joined to *ngá* the accent of which it throws from the *a* to the *n*; *e. g. tátāni ngā tsér*, my child is very well.

tseréndin, an impersonal form of the obsolete verb *réndeskin*: it pains, aches.

tsérniē, *s.* the heaps in which the millet is laid on the ground after being cut, for the purpose of drying.

tsóga, *s.* cap.

tsógāma, *s.* cap-maker.

tsógāwa, *a.* provided with a cap.

tsógē, *s.* quiver.

tsógūa, *a.* provided with a quiver.

tsógō, *s.* a basket, a plight.

tsógōma, *s.* basket-maker.

tsólī, *s.* fool, a stupid or infatuated person, a madman.

tsóngin, *v.* I ornament, embellish, adorn by engraving, or incision of any kind.

tsóngin, *v. (ši tsóktšin)* 1) I take a pinch with the tips of the fingers; *e. g. wu tábā tsóngē, kéntsārō seringin*, I take a pinch of snuff.

2) I dip; *e. g. wu argalámnyin adouagā tsóngin*, I dip my pen into ink.

3) I sow or plant, by letting the seed fall from between the

tips of the fingers; *e. g.* *ši árgem tsóktši*, he has planted millet.

4) to cut out or pick up, as with a bill; *e. g.* *gúbōgum šim kamáunbē tilō tsóktši*, the cock picked out one of the elephant's eyes.

5) with *dzegánan*, I spur.

tsou, *s.* 1) heat; *e. g.* *tsou kánnubē*, fire-heat; *tsou kárgibē*, anger, wrath; *tsou tígibē*, fever.

2) pain; *e. g.* *wu tsou pángin*, I feel pain; *tsou šimtsíbē*, the pain of his eyes.

3) heat of temper, wrath, passion; *e. g.* *Bódē Mārgīga kótsei nemtsouñyin*, the Bodes exceed the Margis in passion.

tsou, *a.* hot, hard, difficult, painful, hot-tempered, passionate.

tsouñgin, *v.* I become hot, angry, violent.

tsū, *s.* 1) name; *e. g.* *ndú tsúñem?* what is thy name?

2) the ceremony of giving names to children, corresponding to our baptism: *bérī tsúbē*, the food served at such a ceremony.

3) good name, reputation, fame: *ni tsúndē bibñemī*, thou hast spoiled our good name.

tsúbū, *s.* a tempest in which only part of the sky is covered by clouds.

tsúguli, *s.* hole, perforation (*viz.* holes going right through any thing, from end to end: thus this word differs from *bēlāga*): *tsúguli gárubē*, a hole in a wall; *tsúguli tsáneibē*, a hole in clothes; *tsúguli kéntsābē*, the nostrils.

tsúgulūca, *a.* perforated.

tsúguram, *s.* key: *wu tsúguram kológeskin*, I lock with a key.

tsúguramma, *s.* maker of keys, and one whose office it is to carry the keys of great men.

tsúgurē, *s.* the hump of a camel and buffalo.

tsui, an impers. verb: it is enough, it will do.

tsúma, *s.* or *málam tsúma*, the priest who performs the ceremony of giving names to infants.

tsúmgín, *v.* (*ši tsúptšin*), I put down, I set, place, erect, stick in.

tsúmgín, *v.* (*ši tsúmtšin*), see *dzúmgín*.

tsúngin, v. (*ši tsúktšin*), I pierce, cut open.

tsúngu, s. perspiration: *wu tsúngu góngi*, I perspire.

tsúngūa, or *tsúngūwa*, a. perspiring.

tsúngūrám, s. (also *kálugū tsúngūrám*) a small sort of shirt worn for the purpose of absorbing perspiration.

tsúrám, s. the fee due to a priest for performing the ceremony of giving names to an infant.

tsúrī, s. (also *tsúrī mǔskōbē*) a handful, *i. e.* as much as the hand can contain, when formed into a hollow. — comp. *kēm*.

tsurǎngin, v. I measure by handfuls.

tsúrō, s. belly, middle, midst, inside: *tsúrō mǔskōbē*, the palm of the hand; *tsúrō šībē*, the sole of the foot; *tsúrō kǎlem-bēn*, within the bowels; *tsúrō góngin*, to become pregnant (said of women), to become with young (said of animals); *kām tsúrō tǐlōn táskin*, I am sincere, faithful, honest, towards any one; *kām tsúrō ndín táskin*, I behave insincerely, perfidiously, treacherously, to any one, *e. g.* *wu nǐgā tsúrō tǐlōn nǐgitaskō*, *nǐ wǐgā tsúrō ndín skítām*, I was a sincere friend to thee, and thou to me a treacherous one; *šǐgā tségei tsúrō tǐlon*, he follows him from all his heart, *i. e.* gladly.

tsúrō-fag, s. (comp. the Germ. Bauchgurt), the straps by which the saddle is fastened upon a horse or camel.

tsúrōa or *tsúrōwa*, a. being with child, being with young.

tsurómbulō, s. (lit. belly-filling) a festival, happening in the month of *Miram*, in which there is a great deal of feasting. The same festival is also called "*kánu gépta*," or "fire-thrown", from the circumstance that the youths throw burning pieces of wood upon trees, after night has set in.

tsúseǎngin, v. (*ši tsúššin*), I vomit.

tsústē or *tsústā*, n. a. the act of vomiting.

tsústēma or *tsústāma*, s. vomiter, one who easily vomits.

tšā, s. past time, the past, time previous to that of speaking; as *kábū tšábē*, a former-day; *ām tšábē*, 1) people of former times; 2) people who have been here a little while ago; *mána tšábéturō*, on account of the previous word.

tšā, or *tšā-kwōya*, conj. if. — see Gram. §. 318—322.

tšágen, s. animal, living creature, especially those whose meat is eaten by man.

tšáman, or *tšā*, ad. before, beforehand, previously, antecedently, at first; e. g. *wu tšáman nǝngī*, I knew it before; *wu tšáman nandirō gúlǝganíba?* did I not tell you before? — *ni wúgā tšā súrumba?* didst thou see me before?

tšámē, s. (also *tšámē šereārám*) a court of justice, the house where law-matters are decided.

tšē, s. rope, string, cord, line.

tšéma, s. rope-maker.

tšēni, s. a little calabash with a long handle, used as a ladle.

tšēnīma, s. dealer in small calabashes.

tšēngin, v. I draw, pull along, lead, conduct.

tšēnā, s. knife: *tšēnā árgalamrám*, a pen-knif; *tšēnā ángal tǝlōa*, a one-edged knife; *tšēnā mǝskōrám*, a dagger, constantly worn by the Bornuese on their left arm.

tšēnāma, s. a cutler.

tši, s. 1) mouth: *tši tǝlórō*, at one and the same time, together, in company, in a body. (The idea is probably "as compact as what is taken into the mouth at once"): e. g. *kō-ganǝngem ʾgásō tši tǝlórō tšítsa*, let all thy soldiers get up in a body! — *tši rǝngin* or *tsǝngin*, I hold my tongue, keep or shut my mouth, am silent, quiet; *tši yǝkǝskin*, I join in a conversation, I intrude, meddle with (comp. the Germ. *den Mund in etwas hǝngen*); *tši ndǝwa*, double-tongued, deceitful, perfidious, treacherous; *kām tši ndyǝa*, a traitor.

2) opening in general: *tši bǝlǝgabē*, the opening of a hole; *tši kǝlugǝbē*, the opening of a shirt to fit round the neck.

3) entrance, door, gate; e. g. *tši gǝdibǝn tsǝlǝge!* let him come out through the East-gate! *tši nǝmbē*, the entrance to the house, the house-door.

4) end, conclusion; *e. g. mánāte, átēma tšintsugō*, as for the story, this is its end.

5) shore, bank; *e. g. tšī níkí mándabē*, the sea-shore; *tšī kó-modūgubē*, the banks of a river.

tšibátō, *s.* a black, very poisonous and much dreaded, serpent.

tšibdā, *s.* an aromatic powder, used for perfuming.

tšibī, *s.* a small calabash with a long neck; *e. g. tšibī sālārám*, or *tšibī sālābē*, such a small calabash which is used for washing before prayer.

tšiga, *s.* the gate of a city.

tšigā, *s.* bag.

tšigāma, *s.* a porter, a door-keeper. Also a title of the royal Officers who keep the seven gates of the Capital.

tšigārám, *s.* a toll which has to be paid before the gates of cities.

tšilēle or *tšilile*, *s.* spittle: *wu tšilēle tépāngin*, I spit; *wu tšilile ntširíngin*, I spit out.

tšili, *s.* the collector of taxes in the cold season.

tšilīram, *s.* (*i. q. bíngemram*) tax.

tšilwā, *s.* rat.

tšim, *s.* bitterness.

tšim, *a.* bitter, disagreeable, unpleasant.

tšima, *s.* (*i. q. tšili*) a collector of taxes.

tšimbī, *s.* fist: *tšimbī kēmgín*, I make a fist, I double my fist.

tšingín, *v.* (*ši tšimtšín*) to become bitter.

tšinrám or *tšimtšíngörám*, *s.* gall, bile.

tšināde, *s.* a flint for striking fire: *wu tšināde káramgín*, I strike fire.

tšināderám, *s.* a steel for striking fire.

tšinnā, *s.* gate, door.

tšinógōwa, *a.* being characterized by the word “*tšinógō!* rise”!

— only *yim tšinógōwa*, the day of the general resurrection.

tšingal, *s.* a metal similar to German silver.

tšingín, *v.* 1) I arise, I stand up.

2) I rise from the dead: *lókte* or *yim tšinógōbē*, the general resurrection.

3) I rise from an illness, I recover; *e. g. ganá kármurō gáptse dúgō tšigóskō*, I was nigh unto death, ere I recovered.

4) I set out, I start.

5) to sprout or shoot out of the ground, to spring; *e. g. mázarmi tšítšī*, the maize is sprung up.

Conj. II. I rise up to or against another.

Conj. IV. I cause to rise, I raise.

tširā, *s.* gravel: *túnū tširā*, 1) a disease of the bladder, the gravel.

2) king's evil, *i. q. túnū láfīa*.

tširáfūn, *s.* (also *súnō tširáfūn*) boot, generally reaching up to the body.

tširārām, *s.* the stomach of birds, so called from the sand found in it.

tširāwa, *a.* gravelly, full of gravel.

tširē, *s.* 1) truth, reality; *e. g. sōbā tširēbē*, a true, a real friend.

2) revelation of truth, retribution; *e. g. nā tširēbē*, the place of retribution, the bar of God's judgment.

tširemārō, *ad.* truly, really, well; *e. g. tširemārō nemēgam*, thou hast spoken truly; *wúgā wúsené tširemārō!* look at me well!

tširéngin, *v.* (only used in the third pers.), to become true, real, to be verified, realized, to be true, real; *e. g. mána neményenāté tširétsī*, the thing of which we have been speaking has become realized.

tširerō, *ad.* truly, really; *e. g. rōnémyē pérōte tširerō tserágī kwōyá*, if thy soul really loves this girl.

tširēwa, or tširē, *a.* true, truthful, veritable.

tšit, a specific adverb: *kámē tšit*, very red.

tšitata, *s.* (also *tšitata bérābē*) the thatch of the barn, called *bérā*: *tšitata tándeskin*, I make such a thatch.

tšíte, *n. a.* the act of rising: a rise.

tšitéma, *s.* one who rises, especially one who does not remain long in one place, but changes places frequently.

tšúa, or tšóa, *s.* the second cleaning or weeding of the millet farm, after planting.

tšuaŋgin, or *tšoŋgin*, *v.* I weed or dress the millet-field for the second time. This work is performed when the millet is from five to seven feet high and it consists not merely in weeding, but also heaping more soil round the stalks of the millet.

tšurū, *a.* striped (said of horses, camels, mules and asses.)

tū, *pron.* that (in the *pl.* *tōni*.)

túbbā, *s.* honour, respect, reverence.

túbbāma, *a.* honourable, respectable.

túbgata, *a.* honoured, respected, esteemed.

túgō, *ad.* yonder, far away.

túgšī or *túχsī* (comp. *tógsāŋgin*), *s.* only *kānī túχšī*, a species of goats with very long hair.

túgunō, *s.* ball, especially the balls which the Bodes make of a certain fish and which they sell for food.

túlō, see *tilō*.

túlur, *num.* seven.

túluskin or *túlūgeskin*, *v.* I take out, pull out, drive out. This verb is evidently derived from *lūgeskin*.

túmbi, *s.* stomach.

túmgín, *v.* (*šī túptšín*) I honour, respect, reverence, *c.* Dat.; *e. g.* *tatáfiyāyé abāntsurō túptšē*, let every child honour his father!

Conj. IV., *c.* Ac., I persuade, convince one; *e. g.* *wu šiga yite-túbgeskī magarántirō létšī*, I persuaded him to go to school.

túngín, *v.* (*šī túttšín*) I squeeze, press; *e. g.* *wu túnūni túngín*, I press out my sore.

Conj. II. I squeeze or press against or upon any thing; *e. g.* *bárbū šiga tsédirō túttšegī*, the robber pressed him down upon the ground.

túnū, *s.* sore, ulcer, wound, cut: *túnū láfia*, king's evil.

túnūa, *a.* having a sore or sores.

túnūma, *s.* one constantly afflicted with sores.

túŋgin, *v.* I drive down, ram in, fasten in the ground; *e. g.* *wu leima túŋgin*, I pitch a tent; *wu per túŋgin*, I tie a horse, (see *ntšurōma*); *ntšilaú túŋgin*, I lay a snare.

tūrī, s. leanness.

tūrī, a. lean, meagre (said of meat and animals, but not of men; — see *déri*.)

túseṅgin, v. (*ši túššin*), I clean from the second, fine, chaff by beating; e. g. *kāmū dṛgemtséga túššin*.

túseṅgin, v. (*ši túššin*) I stick, pin, ram in; e. g. *káni tsédirō túseṅgī*, I stuck my stick into the ground.

Conj. II. I put in, lay in, sow, plant; *ši nēm̄mō kánnu túseḡī*, he set the house on fire.

Conj. IV., c. Ac., I plant, sow; e. g. *wu kásūnīni tsédirō yite-túsḡeskī*, I have sown my seed in the earth.

tústēma, s. one who cleans corn from chaff.

tústēma, s. one who sticks, pins, or rams any thing in the ground.

tústēma, s. one who rests, waits.

túsu, s. 1) pause, a mark in the book after a period or chapter.

2) such a period or chapter itself, a lesson.

tusúṅgin, v. (*ši túššin*) I rest, wait, abide, stay. It is only used intransitively, and to wait for any one is expressed by *gurēṅgin*.

tútāma, s. (also *tšē tūtāma*, or *ntšilaú tūtāma*) a trapper, one who makes traps or lays snares.

tústē, s. resting, rest: *nā tústibē*, resting-place.

tusterám, s. a mortar for beating or pounding any thing.

tústeram, s. (also *nā tústeram*) resting-place, especially by the road, under a *kárage*- or *tšátša*-tree.

tutúṅgin, s. I stuff any thing full, I press down.

U.

úgu, num. five.

úri, num. fifteen.

urmōngin or *wurmōngin*, v. I am pleased, gratified, satisfied, I am pleased with, I thank, c. Acc. and Dat.

W.

wadá, s. dwarf.

wádada, s. misery, distress, affliction, destitution; e. g. *wádadā š'iga tsātī*, distress has carried him off.

wágē, s. the hereafter, eternity: *diniā wágēbē*, the world to come.

wágē, ad. hereafter, in the next world, afterwards, then.

wányē, s. morning: *wányē lāfīa*, good morning! *bónyē wányē*, "night and morn", e. g. *álla bónyē wányē ngúburō ntšó!* may God give thee long life! — This word is properly the first pers. pl. of *wángī* (comp. *wátšī*) which, in course of time, seems to have passed into a substantive.

wángin, v. I see the morning, I have reached the morning safely. (Perhaps originally = *pángin*, I awake.) — The impersonal form *diniā wátšī*, or merely *wátšī* means "It is day". — The two verbal forms *wátšī* and *wányē* seem to be frequently converted into substantives, signifying "morning", "day". — Common matutinal salutations are: 1) *wā-nemba?* or *wānūba?* to which the reply is respectively: *wángī*, *wányē*; 2) *wānemī lāfīa* or *wānuwī lāfīa*, to which the reply is, *wángī lāfīa*, or *wányē lāfīa*, or simply *lāfīa*, or *lāfīa lei*.

wángin, v. I will not, want not, I dislike, abhor, detest.

Conj. II., 1) to leave to any one what he borrowed; e. g. *wu nīrō wántsegeskī*, I leave it to thee.

2) to pardon, forgive; e. g. *wu nīrō mánāte wántsegeskī*, I forgive thee this matter.

Conj. III., only used impersonally, e. g. *mána wātī*, a matter displeases, offends; *sāndi mánāntsa wātī* or *wātēna*, they are out with each other, they are on ill terms.

wāreskin, v. I am sick.

Conj. IV., I make sick; e. g. *māsenāte wīgā skitewārō*, these vegetables have made me sick.

wārgata, a. burnt, roasted, melted.

wárngin, v. 1) I burn; e. g. *wu kúlō wárngī*, I burnt the farm

(viz. the wood and grass upon it); *krige bēla ngāsō wātsī*, the warriors have burnt all the towns.

2) I roast; e. g. *wu kúgui wārigin*, I have roasted a fowl.

3) I melt: *fúlātē kandágurō wārtsā*, lit. they melt fresh butter into "melted butter," i. e. they melt butter.

Conj. IV., I burn; e. g. *ši ngēntse tsetūargī*, she burnt her pots (viz. as potters do.)

wārigin, v. I grasp, seize hastily, catch at, snatch, take off, take away (e. g. prey).

wārtē, n. a. the act of burning, roasting.

wārtē, n. a. the act of seizing, taking.

wārtema, s. one who seizes hastily.

wārterām, s. place where meat is roasted.

warwār, s. a stricture in the urethra.

wāsā, s. a certain dish prepared of millet-flour, honey, water in which the *álfa*-fruit has been soaked, and butter.
— *wāsā keāmbē*, cheese.

wāsīlī, s. white person, a Caucasian, any one who is not a Negro.

wāsīlīrām, s. the houses assigned to whites near the residence of the king.

wātē, n. a. the act of awaking in the morning; e. g. *wāteni kaláfia*, I awoke well.

wātsagál, s. the act of lying on the back.

wātsagálma, s. one who is accustomed to sleep on his back.

wātsagálngin, v. I lie on my back.

wātsébgata, a. becoming, proper, decent.

wātsémgín, v. (*ši wātséptšin*) it behoves, becomes me, c. Acc. and Dat., e. g. *agōtē wīgā wātséptši* or *wātsébeši*, this thing becomes me; *krige mālammō wātséptsení*, war does not become a priest.

watsouāla, s. whore, harlot, fornicator.

wātsī, s. morning, time, year; *wātsīsō*, every time, every day, every year, e. g. *kāfi wātsīsō īsin bāgō*, the locusts do not come every year. — This word is properly the third pers. sing. perf. of *wāngín*, governed by the noun *dīnīa* in the

common expression *dínā wátšī*, it is day. After this had become a standing expression, the noun could be omitted, without affecting the meaning, and, in course of time, the remaining *wátšī* assumed the character of a substantive.

weina, sometimes *woina*, *s.* a thick but small pancake, made of bean-flour or millet-flour: *weina kǎŋin*, I make a pancake; *weina gèreskin*, I eat a pancake.

weināram, *s.* or *ŋgeia weināram*, the pan in which pancakes are baked.

wóaladi, *s.* servant (as opposed to slave).

wóaladima, *s.* the master of a servant or servants.

wóaladiŋin, *v.* I become a servant.

wóaladiwa, *a.* having a servant or servants.

wóbi, *s.* left side, left hand, *i. q.* *bíge*.

wóbi, *a.* left, *e. g.* *nášā wóbi*, the left side.

wóbīma, *s.* one who is left-handed.

wódiša, *s.* the act of sneezing: *wódiša yākéskin*, I sneeze.

wodišǎŋin, *v.* I sneeze.

wōgérma, *s.* notice: *wōgérma yākéskin*, I give notice.

wōgermágata, *a.* published, known.

wōgermāma, *s.* a public crier.

wōgermǎŋin, *v.* I publish, give notice.

wókita, *s.* letter: *wu wókita rufúŋin*, I write a letter; *wu wókita nōteskin* or *tsebǎŋin*, I send a letter.

wókitāma, *s.* the writer or reader of a letter.

wólŋin, *v.* 1) I return, go or come back; *e. g.* *dínā bunétšīa*, *wu wólŋin*, I shall return, when it is night.

2) I come to, arrive at; *e. g.* *táta lelétšinnō wóltšīa*, when the child had become able to walk about.

3) to come to, to amount to: *tátōa sándi kām yásgurō wóltsei*, (the number of) the children amounted to three.

Conj. II., I return to; *e. g.* *wu abánirō wólgeskin*, I will return to my father.

Conj. IV., I cause to return, I turn back, drive back.

4) I turn out, I become: *mórō ŋgalārō wólgonō*, the millet turned out well; *ši táta ganārō wólgonō*, she has become childish.

wolóngin, v. I wash myself (*viz.* as a religious observance, before prayer).

wolóturam, s. the place for washing before prayer.

wólte, or wóltā, n. a. the act of returning: return.

wómgin, v. (*ši wóptsin*), I strike with something heavy, I knock, beat.

Conj. II. I strike or knock any body down.

wónte, ad. now, then.

wóntsam, s. 1) a sort of barber whose work it is to shave the head of males, to tattoo infants on the eighth day after their birth, and to circumcise boys, which latter practice is performed in the fifth, seventh, ninth, eleventh or thirteenth year of their age.

2) the work or duties of such a barber.

wontsámgin, v. I perform the work of a barber.

wontsámma, s. (*i. q. wóntsam*) barber.

wontsammángin, v. I become a barber.

wontsámmārdm, s. the fee of a barber for shaving, circumcising and tattooing.

wósag, s. sherd, broken piece; *e. g. ngé wósaggō tárti*, the pot is broken in pieces.

wórābi, s. a sling, an instrument for flinging stones: *wu wórābi worámgin* or *wórābi worābíngin*, I throw with a sling.

wósegin, v. (*ši wóššin*) I beat in a mortar, for the purpose of cleaning from chaff, as millet, rice &c.

wosgága, a. shameless, impertinent, rude.

wóte, a negative and defective verb (*in pl. wótogō*): do not, be not!

wóte, ad. not. — see Gram. §. 236, 1. and 293, 3.

wu, pron. I.

wūagángin, v. (used only in the third pers., as: *wūagátse*, *wūagátši*, *wūagágoskō*, *wūagátsoskō*), 1) to happen, take place: *áfi wūagátse?* what is the matter?

2) to be time for any thing: *kidāni wūagátši*, the time for my work has come; *sála wūagátši*, it is time for prayer.

wuféngin, v. I breathe quickly, I pant, I gasp.

wufête, *n. a.* the act of breathing, panting.

wufétema, *s.* one affected with asthma.

wulgáta, *a.* peeled.

wúlŋin, *v.* I peel, strip off skin or bark.

Conj. III. I lose skin, *e. g.* by knocking a limb against any thing.

wúlwulī, *s.* a certain noise made by women as an expression of joy, in making which they quickly move the tongue from one side of the mouth to the other.

wúlwulŋin, *v.* (*i. q.* *wúlwulī yākéskin*) I make such a noise.

wúŋin, *v.* 1) I see, look: *wu kálāni wúŋin*, I consider, remember, recollect.

2) I look after, attend to, oversee; *e. g.* *ndú tatoáni ŋgalārō wútsin?* who will look well after my children?

3) I look for, I seek; *e. g.* *kóayē kāmūga wūgányā, tsúrūnī*, the man having sought the woman, found her not.

Conj. II. 1) I look after or seek anything (Ac.) for anybody (Dat.).

2) with Ac., I look out for, I expect any one.

3) with Ac. and Dat., I wait for one who owes me, *i. e.* I do not adopt measures against him to enforce payment. (*cfr.* the Germ. *Einem zusehen* = *einem zuwarten*).

4) c. Dat., I help one to see, I show; *e. g.* *wúrō nēm-nēmga wúsegené!* show me thy house!

wuráŋin, *v.* I grow up, I become an adult, I grow: *kénder bínemnyin wurátsin*, the cotton grows in the cold season.

wuráte, *n. a.* the act of growing, growth.

wurátema, *s.* one who grows up fast.

wúri, *num.* fifteen, a fortnight; — see Gram. § 206.

wurmóŋin, *v.* (*i. q.* *urmóŋin*) I am pleased with, I approve of, I like.

wúrŋin, *v.* 1) I unload, take off; *e. g.* *kalíginōnīga wúrŋin*, I unload my camel; *keiwántse wúrŋin*, I take off its load.

2) I unroof a house; *e. g.* *ši némtse wúrtsonō*, he will take off the thatch from his house.

3) I cut off all the branches of a tree.

Conj. II. I cut off for; *e. g.* *ši gésgā kánĩntsurō wurgígunō*, he cut off the branches of a tree for his goats.

wusáŋgin, v. I threaten, frighten, c. Ac.

wusáŋgin or *wuséŋgin* or *uséŋgin*, v. I thank, greet, salute, c.

Ac. — *wúse!* or repeated *wúse wúse!* a common salutation on meeting, like our "how are you?"

wusáte, n. a. the act of thanking, greeting.

wusátema, s. one who heartily thanks, or regularly greets.

wusáteram, s. instrument for frightening, threatening, as a whip &c.

wuséŋgin, v. (*ši wúššin*) 1) I cause a camel to kneel down, by striking it on one of its legs.

2) I unload a beast of burden.

wúsge, num. eight.

wúsgeŋ, num. eighteen.

wúste, n. a. the act of unloading.

wútsā, s. happiness, comfort.

Y.

yā, s. 1) mother: *yā ganá*, a title given in polygamy to a father's wife who is not at the same time one's mother; *yā kúra*, aunt, viz. a mother's elder sister (see *yígana*). In addressing, *yái* is often used for *yáni*.

2) womb, i. q. *ngérge*.

3) trunk, stem; e. g. *yā gésgābē*, the trunk of a tree.

yā, s. (i. q. *yayá*) a brother or sister by the same father and the same mother.

yakkáraskin, v. (probably a Relative or Causative form of *karáŋgin* or *karáskin*) I teach, c. Ac. of the thing, and Dat. of the person; e. g. *ši wúrō lukrángā sakkárei*, he taught me the Koran.

yākéskin, v. 1) I put, put in or on: *wu kálugū yākéskin*, I put on a shirt; *táta yākéskin*, (used of plants) to set on fruit, to bear fruit; *wu tšini yākéshin*, I put my mouth into a conversation, i. e. I interrupt, especially in a rude, forward manner; *wu búrgū yākéskin*, I cry for help, I cry

out loud; *wu fúgurō yākéskin*, I put forth, I go forth, I advance.

- 2) I appoint, direct: *metyē kóganāwa tsáke, nā kámpūberō káššō*, the king appointed soldiers, to come (*i. e.* to go) to the blind men.

yal, *s.* house (*viz.* in a metaphorical sense), family, friendship, relationship. It can be used by a landlord so as to comprehend his wives, children, servants and slaves: by a sovereign, to include either merely his family and household, or all and every one of his subjects. In the latter sense the word corresponds to our "tribe", "people", "nation", and they speak *e. g.* of a *yal Āfunóbē*, the Hausa-nation, *yal Nufēbē*, the Nufe-nation, *yal Túbōbē*, the Turbo-nation, *yal Bōrnímābē*, the Bornu-nation. In the sense of "relationship, family", the word is very comprehensive, and may include the most distant relatives.

yála, *s.* North.

yálan, *ad.* on the North.

yalāŋgin, *v.* I go to the North.

yālārō, *ad.* northward.

yálma, *s.* one who has a numerous family.

yámbuskin, *v. intr.*, only used in the third pers., *e. g.* *kánu tsámbin*, the fire burns.

yambúskin, *v.* (*ši tsámbin*) 1) I give birth, bring forth. It is used of women and cattle, but neither of horses (see *tsémgín*) nor of beasts of prey (see *píngín*).

- 2) I beget (used in reference to males).

- 3) I bear fruit, bear: *árgem 'gúburō tsámbī*, the millet bore plentifully.

Conj. III., *támbuskī*, I was born.

yámgin, *v.* (*ši yáptšin*) 1) I sprinkle; *e. g.* *ši wúrō nkí yábeseḡī*, he has sprinkled me with water.

- 2) I throw, throw away: *šilā ngáfō dāngābēn yābgēda*, they threw the bones behind a fence.

yaŋgāŋgaskin, *v.* I mock, mimic, make sport; *e. g.* *tátāte láḡe keárigā saŋgāŋgei*, that wicked boy mimicked the old man.

yángē, *s.* trousers.

yángēma, *s.* maker of trousers.

yángēwa, *a.* having trousers.

yárdūgeskin, *v.* I accompany; *e. g.* *abāni wúgā sárdugī*, my father accompanied me.

yārūgáta, *a.* redeemed, liberated.

yārūngin, *v.* I redeem, ransom, liberate, *c. Ac.*

Conj. II., *c. Ac.*, I redeem.

Conj. III., *yārūtéskin*, also: *wu kálāni yārūtéskin*, I ransom myself.

yārūte, *n. a.* the act of liberating: redemption.

yārūtéma, *s.* redeemer, liberator.

yáskin or yáteskin, *v.* I carry, bring, take away, take.

yáya or yaía, *s.* 1) great grandparent, great grandfather, great grandmother.

2) great grandchild, great grandson, great granddaughter.

yayá, *s.* (sometimes contracted into *yā*) an elder brother or sister: *yayáni kéngalī* or *yayáni kōángā*, my elder brother; *yayáni kašígana* or *yayáni kāmū*, my elder sister.

yayári, *s.* 1) a grandparent's grandparent, a grandparent's grandfather, or grandmother.

2) a grandchild's grandchild.

yayārīwa, *a.* 1) having grandchildren's grandchildren.

2) having grandparents' grandparents (alive).

yáyāwa, *a.* having great grandchildren or great grandparents.

yayáwa, *a.* having elder brothers or sisters.

yéli, *s.* 1) a long projecting tooth, a tusk, fang: *yéli kamáunbē*, ivory; *yéli gádubē*, the fang of a boar.

2) tooth, as: *yéli pérbē*, *kaligimōbē*, *kórobē*, *kérībē*.

yéngin, *v.* (*ši yéntšin*) I move, turn.

Conj. III., to move or turn itself, said of serpents.

yéngin, *v.* 1) I answer; *e. g.* *wu širō yéngī*, I answered him.

2) *keíga yéngin*, Ising (the songs of the Natives being responsive).

yéri, or *nemyéri*, *s.* the office of the *yérīma*.

yérīma, *s.* a military dignitary, next to the *keígama*, leading a thousand horse to war.

yérīram, s. (also *dīmi yérīram*) a sheep brought from Áir (in Kanuri called Yéri), i. e. a wool-bearing sheep, i. q. *kúndīma*.

yesákkata, a. gelded, castrated: *dálō yesákkata*, or merely *dal yésak*, an ox.

yesákte, n. a. the act of gelding: castration.

yesákteṃa, s. gelder.

yesáṅgin, v. (*ši yesáktšin*) I castrate, unman, geld.

yēsáskin, v. 1) I repair, restore, prepare, make good: *wu dígal yēsáskin*, I make the bed; *wu sóbānirō ṇem yēsáskin*, I prepare a house for my friend.

2) I clean; e. g. *ši tíḡi perntsíbē tsásei*, he cleaned his horse.

yēsēráskin, v. I cough.

yéte, n. a. the act of answering or singing: answer, song.

yéteṃa, s. singer, chanter.

yētéskin, v. I plait, twist, braid; e. g. *wu tsē yētéskin*, I twist a cord.

yētseráskin, v. I believe: *wu mánāṇem yētseráskī*, I believe thy word; *wu níḡā yētseráskī*, I believe thee.

yētséskin, v. 1) I kill, slay, slaughter; e. g. *bárbū kāmūga tsētši*, the robber has killed a woman.

2) I break, cut, destroy; e. g. *ṇgepal kúḡuibē tilō tši kulbéten yētsemā*, thou having broken one fowl-egg at the entrance of the hole; *ši ḡésgā tsētši*, he has cut down a tree.

3) I cheat, deceive; e. g. *kámte wúḡā šēši*, the man has cheated me.

yéllō, s. loud, immoderate laughter: *yéllō yākéskin*, I laugh immoderately.

yēr, or yer, s. 1) benefit, kindness, favour, blessing; e. g. *wúrō yer dīmī*, thou hast shown me a favour.

2) peace, tranquillity; e. g. *yérmá?* or *yérbá?* is it peace? is all well?

yérma, s. benefactor; e. g. *álḡa yérmāndégō*, God is our benefactor.

yéseṅgin, v. (*ši yéššin*) I politely go out of the way, in order that another may pass bye (construed with a Dative).

Conj. IV., *yiteyěsgeskin*, I cause another to go out of my way. This is considered rude, even in Bornu.

yěskin, v. (*ši tsei*) I drink.

yěste, n. a. the act of politely moving out of another's way.

yěstema, s. a polite, modest person.

yibbuskin, i. q. *búskin*.

yibū, s. pain in the sides.

yífuskin, or *yibuskin*, v. I buy.

yígana or *yígana*, s. (derived from *yā gānā*) aunt, viz. one's mother's younger sister.

yígata, a. unloosed, loose.

yikéliskin, or *yekéliskin*, v. I teach, c. Acc. of the thing, c. Dat. of the person; e. g. *wu kitábū širō yikéliskī*, I taught him a book. — It is probably the Relative form of *lískin*, to learn, = to help to learn.

yilngin, v. 1) I shout, halloo.

2) to roar, as said of the lion.

yim, s. day, time.

yimbúluskin or *yembúluskin* or *yumbúluskin*, v. I fill; e. g. *ngē-nigā nkīn yimbúluskī*, I have filled my pot with water.

yíngin, v. (*ši yíntšin*) I breathe. — Conj. II. and IV., c. Dat., I cause one to breathe, i. e. I keep him alive, support, maintain him.

yíni, an indefinite pronoun, is used in predicating something of any one whose name one wishes to withhold; e. g. *kām yíni íši*, a certain man came, or, a Mr. so and so came.

yínte, n. a. the act of breathing, breath.

yíngin, v. (i. q. *wuíngin*) I loose, unloose, untie.

yíngáskin, v. I add, increase.

yířeskin, v. (*ši tšřin*) I cry, lament, wail. (*sō yířeskin*, id).

yirngin, v. I throw, cast, plunge, sow.

Conj. II. I throw to or before, I plunge, sow into; e. g. *kāmū šankáfa kúguirō yirtsegin*, a woman gives (throws) rice to the fowls; *kógana pérntsa krīgurō yirtsagei*, the soldiers precipitated their horses upon the enemy.

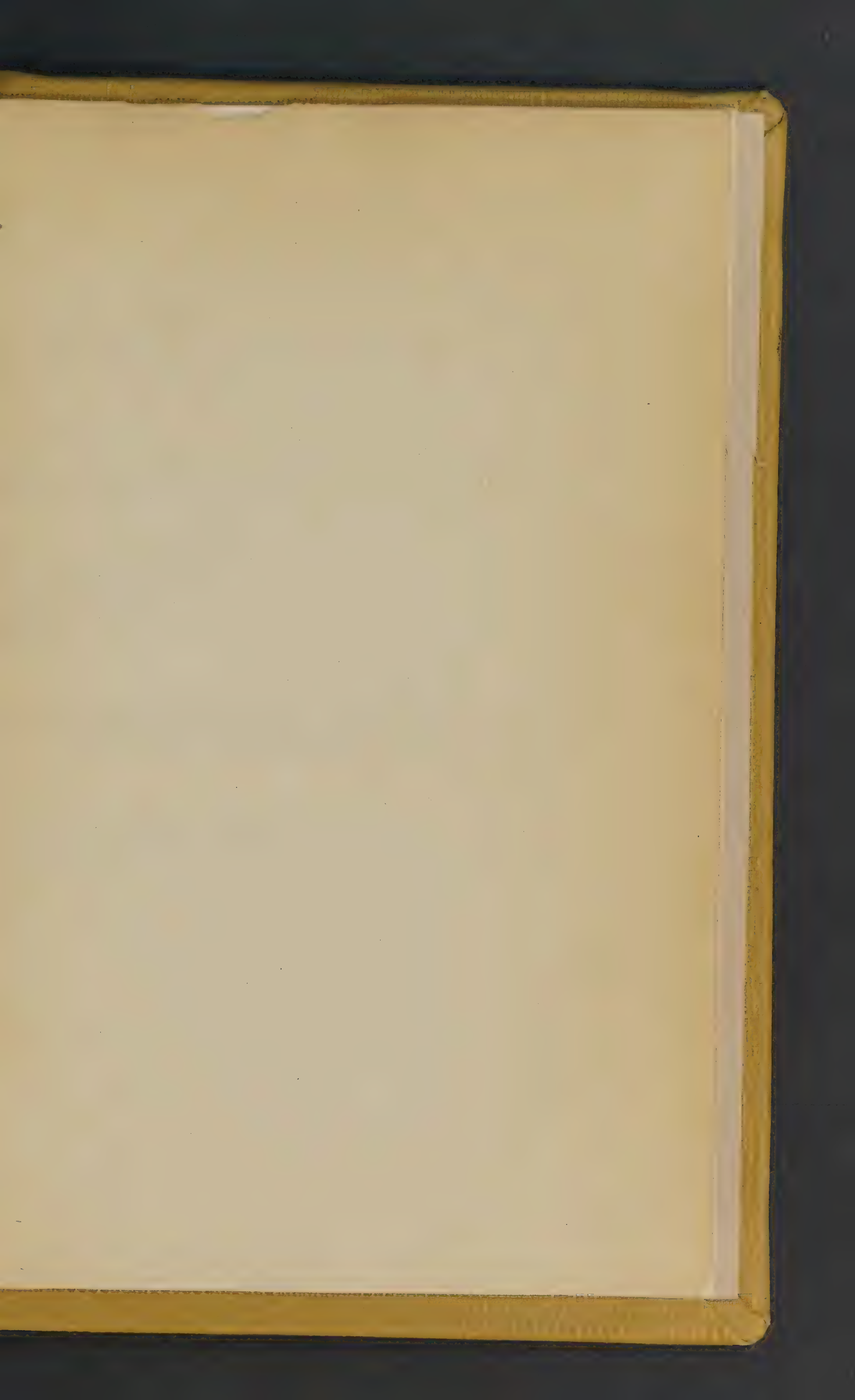
yískin, v. 1) I give: *wu nīrō nēm tšískin*, I give thee a house.

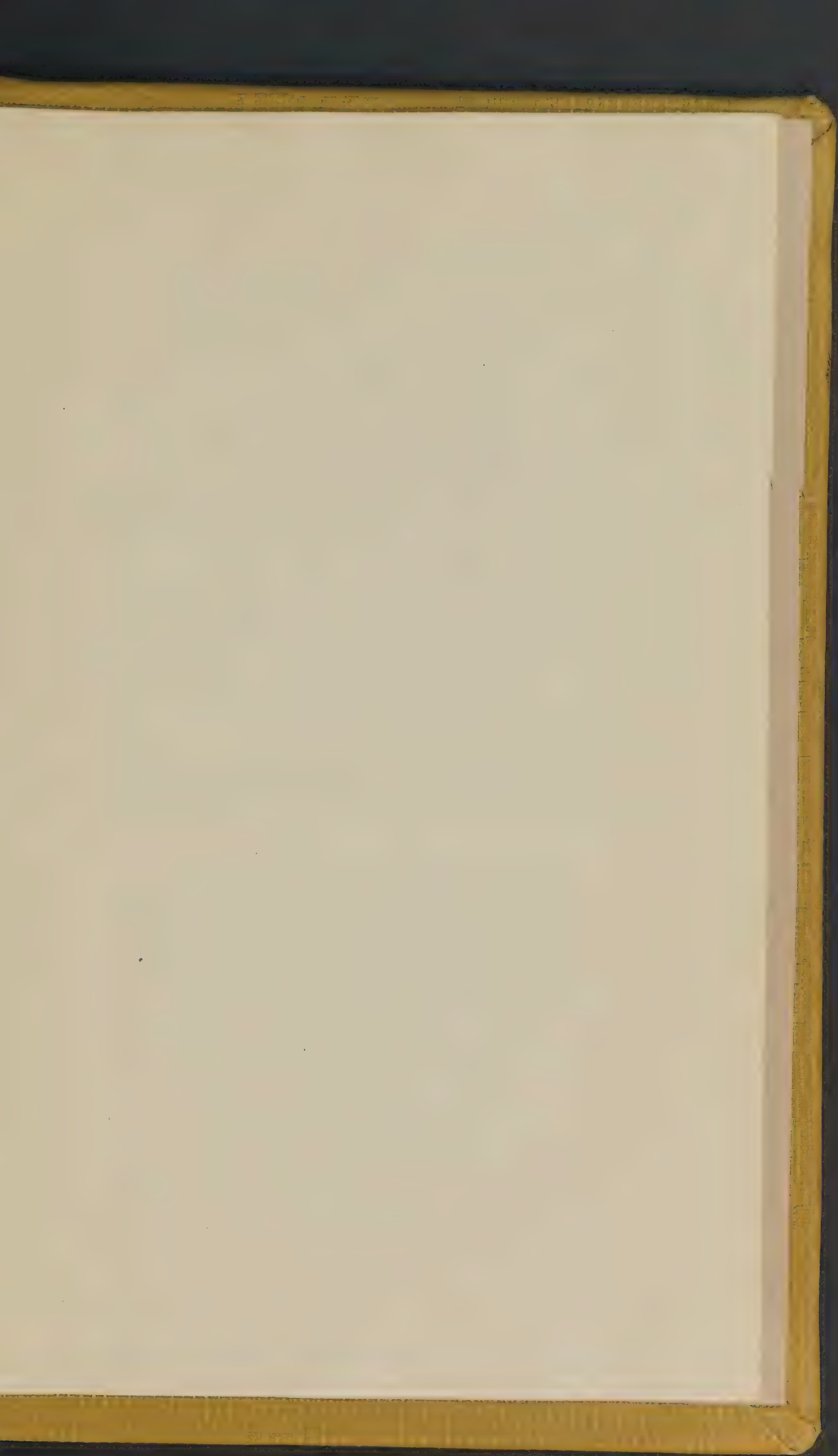
- 2) I forgive: *wúrō laífi šē!* or *wúrō nemdībī šē!* forgive me my wrong!
 - 3) I give permission, I allow, suffer, permit: *šē bānāntse-geškē*, allow me to help thee! *šē tátānēm négeskē*, let me take care of thy child!
 - 4) I place, set, direct (comp. the use of the Hebrew פָּנָה): *pésgāntséga Gédirō tšō dúgō sālītšin*, he turns his face towards the East before (= when) he prays.
 - 5) I appoint, make (again like פָּנָה): *kúrū kógana gadérō keigamma tšō*, he again made a soldier General.
- yítēm*, s. sin: *yítēm dískin*, I commit sin.
yítēmma, s. sinner.
yóngin, v. (*ši yóktšin* — with the change of *ō* into *o*) I drive, turn to flight.
yúgeskin, v. (only used in the impersonal form *tsúgin*) to come out; e. g. *bū kéntsānyin tsúgin*, I bleed from the nose; *kālī túnūnyin tsúgin*, pus comes out of my sore.
yundúskin, v. (*ši tsúndin*) I swallow.
yúrúskin, v. I fall down, I fall.
 Conj. II. or IV. *yukkúruskin* 1) I fall upon, I attack: *mína andirō sakkúrinté*, when the lion fell upon us.
 2) to set (said of the sun); e. g. *kéngal tsukkúria*, *ndúma pátō pérātsin bágō*, no one sweeps the house after sunset.
yúwūreskin or *yúrúskin*, v. I laugh. — Conj. II. *yukkúruskin*, or *yukkúreskin*, c. Dat., I laugh at; e. g. *ndúma wúrō suk-kárení*, nobody laughed at me.

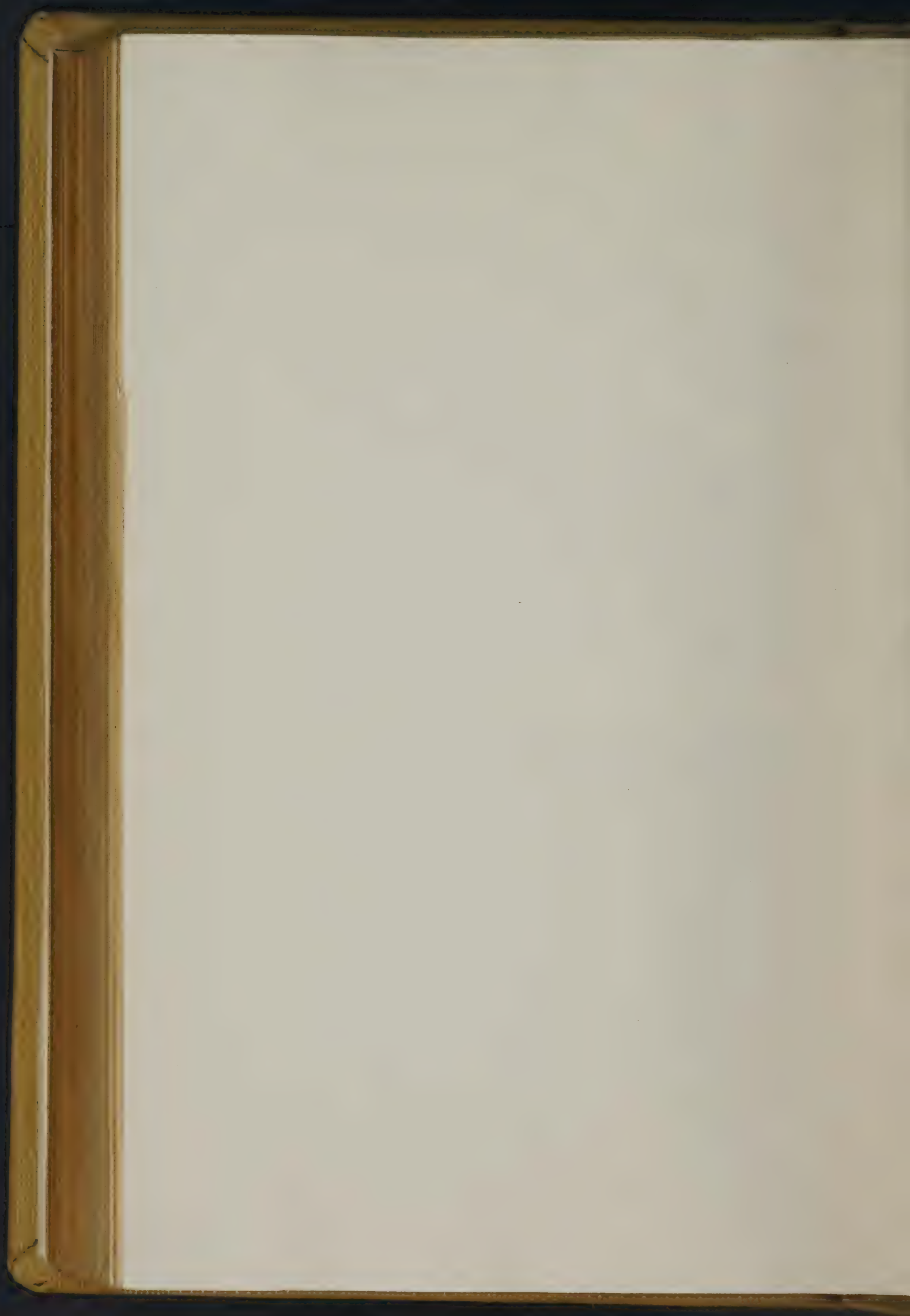
Z.

- zázirma*, s. (i. q. *dzádzirma*) leopard.
zárāfu, s. (i. q. *dzárāfu*) natron.
zegáli, s. (i. q. *dzegáli*) jaw.
zegána, s. (i. q. *dzegána*) spur.

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